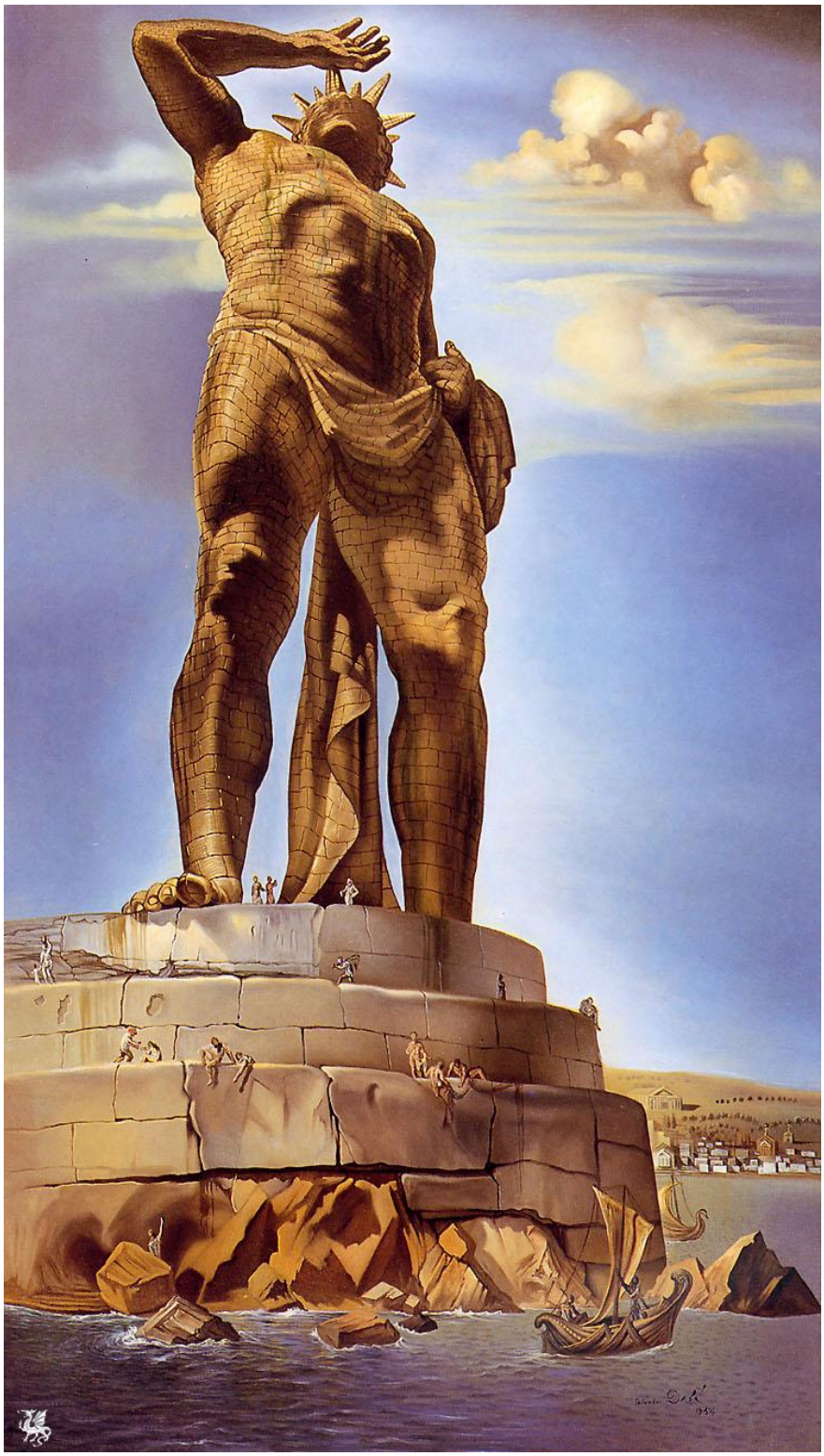
Introduction to White Nationalism
Ted Sallis



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Important note about quotation in this book: Sentences and paragraphs that are *italicized* are fair use quotations from the work of others, or major reproductions of some of my own past work, with either the name of the author given, or the source material information or link given, as a citation.

INTRODUCTION

Note: Readers of my work will notice that much of this work overlaps what is written in my *After the Deluge* book – the link for which is here:
https://archive.org/details/after-the-deluge-ts-1
with the Appendix of that book reproduced here (with some additions), as well as some overlap in the main text. Much of this overlap is reproducing material from my blogs as well as fair use quotes from the work of others, and this background is necessary to assist with the understanding of the arguments I make here. I do not see this overlap as a problem since:

1. This is not an academic or otherwise scholarly work, but a political statement.
2. I believe that the concept of "self-plagiarism" is ludicrous, and, further, I am not trying to "trick" anyone by (secretly) passing off old work as new; I openly admit here that there is overlap.
3. Both books are being made available for **FREE**, so no one is being "fooled" into spending money on material some of which they have already read.

Let us get to the book itself.

Who is This Book For?

This book is not really for resolute White nationalists, who already should be familiar with the arguments and, if they are authentic White nationalists – as opposed to petty nationalist ethnonationalists (or even just civic nationalists) – should agree with those arguments. However, those who call themselves "White nationalists" but who really follow narrow ethnonationalism, or some other "ism" that is not genuine White racial nationalism, may find this work part of an antidote for their errors.

Nor is this work for those who do not yet understand the need for pro-White activism, who do not yet grasp the existential danger facing Whites worldwide. Those people can instead start by looking through the news stories, podcasts, archives, etc. of sites like *American Renaissance:*
https://www.amren.com/
as well as read books such as Carl's *Unprotected Class*, reviewed here:
https://eginotes.wordpress.com/2024/05/12/against-carl-and-for-whites/

Long time readers of my work know that I am critical of *American Renaissance* (for reasons we need not discuss now); however, with respect to introducing Whites to the problems they face; it is effective. The same applies to Carl's book – from my review, you can see I have harshly critiqued Carl and his prescriptions, but as regards a description of the problem, the book is also effective. There are many other sites and books that are also useful in this regard; further, anyone paying attention to current events or experiencing today's reality can observe these problems. So, once you know the problems exist, then you can come back to read this book.

And, of course, most of all, the book is not for those opposed to White interests. So, who ***is*** the book for?

The book **IS** for those who understand the problem, at least in its general aspects, who realize that pro-White activism of some sort is necessary, but who do not really understand, in its most basic sense, what White nationalism is (and is not), and who would benefit from an introductory "primer" to certain fundamentals of the ideology. Once so initiated, those people can, if they choose, immerse themselves further in the White nationalist worldview, including following my other work.

Note: The terms “ethny” (singular) and “ethnies” (plural) are used in this book, taken from Dr. Frank Salter’s work on ethnic genetic interests. An ethny is a population group with genetic, ancestral ties – it can be a race, an ethnic group, a sub-division of an ethnic group, etc. Whites/Europeans are an ethny. British, Germans, and Italians are ethnies. English, Scottish, Prussians, Bavarians, Sicilians, etc. are ethnies. The scale may differ, but the concept is the same.

Structure of This Book

I will describe what White nationalism is, outline the fundamental beliefs that are part of genuine White nationalist ideology, describe aspects of White identity, briefly address critiques of White nationalism, and address competing ideas from the Right, discuss other issues related to White nationalism (e.g., what to do?), and derive a conclusion. There is also an Appendix of supplementary information.

Two fundamental books to read for background:
Frank Salter’s *On Genetic Interests:*
https://www.amazon.com/Genetic-Interests-Ethnicity-Humanity-Migration/dp/1412805961

Francis Parker Yockey’s *Imperium*:
https://archive.org/details/Imperium_182

Another book:

Then there is my *After the Deluge* book, the content of which overlaps to some extent with this one:
https://archive.org/details/after-the-deluge-ts-1

You can disagree with some of what is in those books – I disagree with some of Salter’s and Yockey’s (especially) arguments – but they are nevertheless books that are essential reading for better understanding my own overall viewpoints (minor disagreements aside).

WHAT IS WHITE NATIONALISM?

This question of what White nationalism is will be answered throughout this book, but a brief introductory statement is in order. ***White nationalism, simply put, is racial nationalism for persons of European descent (“Whites”). Racial nationalism is a form of nationalism that transcends mere ethnic nationalism; it is nationalism at the level of the entire race – Our Race Is Our Nation (O.R.I.O.N.).*** Thus, in White nationalism (WN), a person’s highest allegiance, their highest form of identity, is to their Race-Culture, and then below that they can have ethnic allegiances. In White nationalism, all Whites are (potentially – we should eschew traitors) your racial brothers and sisters, and this Pan-European sense of organic solidarity and comity must transcend petty nationalism and overcome petty nationalist squabbles. Racial nationalism need not completely replace ethnic nationalism; the latter can form a lower level of allegiance than the former – ethnic nationalism can be a more “concentrated” form of nationalism, but it is more limited and must take second place to the interests of the entire race. One can think of concentric circles of interest, with an ethnic inner circle, a sub-racial outer circle, and a racial outermost circle. See this:
https://www.toqonline.com/archives/v3n1/TOQv3n1Rienzi.pdf

But the existence of the inner circles can never be used as an excuse to disregard the outermost circle. Pan-European ***ORION*** is the ultimate form of allegiance and identity in White nationalism. See below, the section about The Johnson Heresy, for more details of a basic definition of White nationalism, and

a refutation of mendacious attempts to conflate White nationalism to a mere constellation of individual examples of European ethnonationalism. If all that matters is ethnonationalism, then what is the point of White nationalism? If ethnic nationalism is the upper limit of allegiance, why talk about racial nationalism at all, unless the objective is to distort and delegitimize racial nationalism by conflating it with mere atomized petty nationalism? Again, see the arguments below.

What should be the fundamental tenets of an authentic White nationalism for the 21st century? What should be the basic ideology of a New Movement that aims at promoting such White nationalism?

THE FUNDAMENTALS

Readers of my work know that I am disenchanted with the current state of the pro-White "movement" and believe that a New Movement is required to promote White interests. What would be the basis of the New Movement? See this post:
https://westdest.blogspot.com/2012/12/the-fundamentals.html

I previously wrote of what I consider the "Fundamentals of a New Movement" to replace the current failed pro-White "movement." While the following was written to describe a movement aimed at retaking control of our nations, the same fundamental principles can form the ideological basis of a movement to promote the interests of Whites in any potential future scenario. Thus, these fundamental principles hold regardless of whether we save our nations and use the ideology outlined in this book to achieve that, whether we find ourselves in a post-national future, or a combination scenario of one or more ethnostates combined with large stateless European "Diaspora" populations found elsewhere. These principles are fundamental precisely because of their universal application for our people. These principles are:

Pan-Europeanism as the major focus will replace other more narrow "isms" – be they national, ethnic, subracial, etc. *The narrower "isms" will not disappear; they can continue to exist, but at a lower level than the overarching Pan-European unity. The two fratricidal world wars of the 20th century wrecked Europe, the West, and the White race, and those who continue to promote division even now, are, whether they know it or not, working for the enemy, working for the Death of Europe and for the destruction of the worldwide fraternity of the European Peoples. Therefore, all those who preach division within the European family – be that division genetic, phenotype, cultural, historical, religious – are the enemies of European Man and enemies of the West and enemies of our Identity and our Future.*

Genetic kinship will replace racial "purity." *As per Salter, ultimate interests are genetic interests, and genetic interests are based upon genetic kinship. Only genetic kinship is relevant for biopolitics. This contrasts to the unscientific strawman of racial "purity" which is usually derived from some a priori comparison to a picked parental population. Since all genetic differences, regardless of their derivation (e.g., "admixture" [real or an artifact], selective pressures, genetic drift, etc.) influence genetic kinship, measurement of such kinship is the most inclusive and definitive approach for understanding our ultimate interests. We accept the European genepool for what it is now and strive to improve it in the future. To use Yockey's terminology in a new way, we completely replace outdated and unscientific "vertical" concerns with "purity/admixture" with "horizontal" concerns with genetic kinship and genetic interests.*

Total biocultural Identity will replace narrower biological and cultural identities as the major focus of European Being. *The narrower identities will still exist, but as part of Identity, and the narrower identities will become increasingly aligned with that of Identity. Biological and cultural classifications by themselves are not disjunctive, only total Identity is disjunctive. The ultimate solution*

to any discordance between Identity and biological identities is this: we will align our biological/genetic interests with Identity by closing the borders and stopping non-European gene flow into European territories. Thus, over time the genetic boundaries between Europe and the Others will become ever larger and more distinct; the genetic commonalities between Europeans, compared to the Others, will become larger and more integrated. The same applies to any potential cultural overlaps between The West and The Rest. Examples of this possibility, as exemplified by the Levant and by China, are shown here.

Biopolitics will replace the old fraud of Right vs. Left. *We care not if any specific policy of ours, or our entire program, is deemed "rightist" or "leftist" or whatever outdated label. We are not conservatives, reactionaries, not in any way beholden to "right-wing" thought. We are revolutionaries, striving to create a new order.*

Futurism, not Traditionalism*. Unlike some of the more reckless statements in support of Futurism, we do not call for the abolition of museums, the disregarding of our past and the great deeds of our ancestors. Past, Present, and Future are all linked. However, we look to the Future, our real Golden Age is that which we will make in the Future, it is not some sort of delusional Traditionalist fantasy set in the Past. We will not reject the deeds of our ancestors, but these are not the sum of our being, we do not settle for them – we must surpass them. We remember the Past, but for the purpose of spurring us to achieve greater deeds in the Future.*

Rational realism and empiricism are for facts, values and objectives can be irrational. *Thus, we reject the old, timeworn, factually incorrect knee-jerk beliefs, memes, and paradigms that have defined the so-called "racialist movement," particularly in America. With respect to facts, history, knowledge – the age of "movement" dogma is over. We reject the misanthropic freakishness and lies of the old movement. With respect to facts, we depend on rationality, on realism, on empiricism – on real Science. But these things cannot provide us with our values and our objectives – they are merely tools. Our values and objectives can be irrational as they spring forth from our vision of the reality we want to come into being. But we cannot confuse what we want with what actually is – nor can we settle for what is instead of what we actually want. What is – that is the current reality, which must be discerned with empiricism. What we want is derived from our values, irrational as they may (or may not) be, and for these objectives, empiricism is only a tool, a means, not an end to itself. As part of this, the fantasies of Traditionalism – which invents false facts – must be put aside in favor of empirical facts and the irrational objectives of an enlightened Futurism.*

Preservationism plus eugenics replaces static preservationism. *We are not interested in preserving a racial stasis, which is biologically impossible in any case. In contrast, we avoid genetically damaging mass changes, preserving the core of racial genetic essence. We wish to promote eugenics to improve the stock and, also, allow for the creation of new stabilized blends of European stocks – while also at the same type preserving the original stocks – to increase the diversity of European Man. Ethnic genetic interests are compatible with (gradual) genetic change within the race, eschewing miscegenation, particularly when that change can enhance fitness, and when it is in magnitude no greater than the genetic changes that have always been part of human existence; for example; those due to selective pressures or random genetic drift.*

DEFENDING WHITE NATIONALISM

What is a nation?

Typically, superficial, and snarky, criticisms of White nationalism focus on inane comments such as "Whites are not a nation, there is no historical White country, where is the White nation on a map?" Such arguments confuse the concepts of nation, state, and nation-state. Wikipedia explains the differences well, thus:

https://en.wikipedia.org/wiki/Nation
A nation is a large type of social organization where a collective identity, a national identity, has emerged from a combination of shared features across a given population, such as language, history, ethnicity, culture, territory or society. Some nations are constructed around ethnicity (see ethnic nationalism) while others are bound by political constitutions (see civic nationalism).

A nation is generally more overtly political than an ethnic group. Benedict Anderson defines a nation as "an imagined political community […] imagined because the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion", while Anthony D Smith defines nations as cultural-political communities that have become conscious of their autonomy, unity and particular interests.

https://en.wikipedia.org/wiki/State_(polity)
A state is a political entity that regulates society and the population within a territory. Government is considered to form the fundamental apparatus of contemporary states.

https://en.wikipedia.org/wiki/Nation_state
A nation-state is a political unit where the state, a centralized political organization ruling over a population within a territory, and the nation, a community based on a common identity, are congruent. It is a more precise concept than "country", since a country does not need to have a predominant national or ethnic group.

It is quite clear that a nation can exist independent of having a state (such a state would be a nation state). The Basques are a nation who lack a state of their own. Some Basques want their own nation-state; some do not. Likewise, some Whites want their own racial nation-state while some do not. The lack of a nation-state does not imply that a nation does not exist and there does not need to be unanimity in the desire for such a state. Even more fundamentally, not all members of a putative nation need to consider themselves as members for the nation idea to have validity. Even if some Basques consider themselves Frenchmen or Spaniards that does not in any way invalidate a Basque national identity for those Basques who accept that Basque identity. The same principle applies to Whites as a nation.

Whites are Not Threatened

As I wrote above, if you are not yet convinced of the existential threat to Whites of mass immigration, demographic collapse, anti-White policies and all the rest, please read the websites and books where these issues are discussed, and pay attention to current events and the totality of the reality around you. Then we have the argument - "in the past, group X used to be non-White and are now White, the same can happen to other groups, so there is no threat." There is a lack of logic in these arguments. First, what we mean by "White" today are peoples of European descent – and that is a legitimate ancestral and civilizational group. If in the past others had different subjective opinions of "White" that does not alter the reality of a European racial-cultural-civilizational group that we today label "White." Therefore, you cannot add non-European groups to the "White" category and still have it remain "White." If you wish, you can replace every mention of "White" in this book by "European" and my meaning would remain the same. Second, errors (even if we call subjective labels errors) of the past do not justify errors of the present. If in the past, some people mistakenly thought that whales were fish,

that does not mean that today we can say that salmon are (mammalian) whales. White = European; there is no objective doubt that Europeans worldwide are endangered. Redefining non-Europeans as "White" reinforces the problem; it does not solve it. The previous expansion of "White" to include all Europeans is **NOT** the same as ludicrous ideas of expanding "White" to include virtually very group except for pure-blooded sub-Saharan Africans and, maybe, East Asians. Today's "White" category has a reasonable and defendable definition and cannot be further expanded without including groups that are racially non-European and of civilizational backgrounds outside of Europe's Classical, Western, and Orthodox High Cultures. Whites are Europeans, and Europeans **ARE** threatened. See the links in the Appendix for my arguments against Kaufmann's *Whiteshift* thesis.

Whites Fight Among Themselves

Another objection is that Whites have always fought among themselves; given this history of White animus, how could there be any Pan-European solidarity? First, like other arguments against White nationalism, notice how it is always used exclusively against Whites – no one ever critiques Black, Hispanic, Asian, or Jewish activism because of historical grievances within those groups; thus, this argument is racial aggression against Whites. Second, it ignores times that Whites have come together against a common foe, such as the Huns or Turks. Third, if confuses descriptive and prescriptive arguments. Just because there is a history of Whites fighting against each other, which is a description, that does not logically imply that one cannot observe the current world situation and propose the prescription that we need White unity against common threats, now and moving forward in the future. The world of today is not as it was in the past. Today's global society, with mass immigration and the "clash of civilizations," has moved group interests away from the more typical local intra-racial petty squabbles to the more important global inter-racial existential struggles. The model going forward is not the petty nationalist fights that the "Whites have fought each other" argument refers to, but the instances of White unity against common threats that have occurred in the past and will occur now and in the future.

Good and Bad in Every Race

We are told that there is good and bad in every race. So what? Why is that an argument against White nationalism? There is good and bad in every family, but people will defend their families when they are threatened by others. Whites need to defend Whites as Whites, because they are racial kin, and not obsess over individual examples of "good" and "bad." Also, note that this argument is never brought up to defend Whites against organized non-Whites. Finally, should not "good" non-Whites support the rights of Whites to support White interests?

Supremacism? Hate?

Nationalism need not have anything to do with "supremacism" (another label only used to attack White advocates). See this:

https://eginotes.wordpress.com/2024/04/19/the-label-of-white-imperialism-is-as-dishonest-as-that-of-white-supremacism/

The same applies to the "hate" label. Helping your own group is not "hate" just like it is not "hate" to favor your own family, your own children.

It is Too Late - Whites are Already Intertwined With Other Groups

If you surrender, then it will be "too late" – it is a self-fulfilling prophecy. Yes, many Whites may have non-White friends, even family. If the friends are true friends, then they shouldn't object to you defending your interests. Family? Well, the longer we allow the System to continue attacking White interests, the more such entanglements will occur. People need to make a choice. Whites who have married outside the race and/or have non-White children have decided to cut themselves off from us – see the "contingent White nationalism" piece here; we cannot save everyone. What if you have non-White extended family through no fault of your own, because of the decisions of other White family members? Those decisions are the responsibility of those who made them, not yours. You cannot let the unfortunate realities that derive from living in a multiracial society deter you from doing what is right. Yes, it may be painful for those who have non-White grandchildren, cousins, etc., because of the decisions of others, but you cannot let yourself be held hostage to those decisions and realities. Your duty to your race remains, regardless of what others in your family have done. Again, the longer we allow these trends to continue, the worse these entanglements will become.

Who Cares?

My answer to "Who Cares?" is: First, those who do care about group survival will replace those who do not. Second, if you do not care and I do care, why oppose me? Just let me be an activist about what I care about and you can just pursue your own individual interests. But, alas, the people who say, "who cares?" really **DO** care – for one reason or another they ***oppose*** pro-White activism and therefore want to prevent others from pursuing such activism. If they really did not care then they would not oppose it (in addition to not supporting it), and they would just let those who do care manifest their interests.

Who is White?

The next attack against the principle of Whites as a nation would be – who is White? In this work, "White" is meant to describe people of indigenous European descent. Let us examine this further. We can now consider the questions of who and whom? What is our ingroup? Who are our people? For what group is this approach targeted to?

Fundamentals and Prerequisites for Membership

Defining the Ingroup

What is the ingroup? What are the minimal requirements for belonging to the worldwide Brotherhood of Europeans? Yes, we can talk about people of European descent. But how is this defined?

I do **not** promote the idea of any sort of genetic testing for ingroup membership, except in cases where genealogical ancestry is unknown. Ingroup membership should instead be determined by genealogical ancestry from one or more of Europe's indigenous ethnies, as I have defined the term indigenous (see below), coupled with civilizational markers of identity. The problem with genetic testing for the purpose of strict membership criteria, particularly at the individual level (groups are discussed below), is that the tests are too inaccurate and imprecise to provide data that can be matched against some strictly defined, arbitrarily determined "acceptable percentage." If you set a threshold at 95% (or some other arbitrary number) is there a meaningful statistically significant difference between 94.9% and 95%? If 94.9% is OK, then what about 94.8% and onward down? Who sets these arbitrary limits and what justifies them? Of course, one can argue that the only purely objective percentage for group membership is 100% (and, conversely, 0%). But the ancestry tests are unlikely ever to be accurate and precise to the level of **definitively** stating someone is 100% of anything. Statistical error exists, different tests perform ancestry modeling with varying reference samples, and results are often

updated, so that a given result may not be stable over time. Someone who tests at 100% may be, say, really 98%, and someone who tests at 98% may be really 100%. Lowering the threshold to 98% results in the same problem. Who is really 98% and who is, say, 95%? True enough, if someone tests as, say, 25% sub-Saharan African, they are not European, but that's not the issue, practically speaking. The issue is usually one of extremely low percentages of "admixture" from highly distinct alien groups and/or higher percentages of "admixture" ancestry from relatively closely related alien groups that become poorly distinguished because of faulty modeling.

And that brings up another issue - even if the issue of statistical error is solved, then there is the problem of modeling. Output is only as good as input, and supervised admixture analysis (comparing the target individual to a pre-determined set of reference populations) depends on the parental populations used for modeling. One can do unsupervised admixture analysis (looking for patterns in the data and letting group designations emerge from the analysis), but then one needs to define the ancestral components that are so identified (see my discussion of groups below).

In supervised admixture analysis, which is typically used in ancestry testing, if there is a lack of the proper parental population samples, then the outcomes will not be representative, and will be inaccurate. Therefore, it is not surprising that different tests can give significantly different results for the same individual, or that a person's results can markedly change when a parental population database is updated. If an update can significantly change a person's results, then how is any of that an accurate and precise measure of genetic ancestry? How can such results be used for political purposes with strictly defined cut-offs? Obviously, it cannot. Further, if the parental population was very large – for example, large enough to guarantee accurate results – then the outcome of genetic testing would be for the most part essentially the same as genealogical ancestry, since the person being tested would be compared to a fair, comprehensive, and fully representative parental population modeling of the ancestry of that person. So, it all conflates to genealogical ancestry in the end.

In any case, even if all these technical problems with genetic testing are solved, it still brings up the question of arbitrary limits. If you say only 100% is acceptable – is someone 99.5% significantly different? The number of issues and problems become untenable. One would need to solve all these problems for the testing to have real value, and then you would still have the fundamental issue of determining and justifying (arbitrary) cut-offs and defining "European."

On the other hand, if genealogical data (that of course can be supplemented by genetic data as a secondary confirmation on a qualitative level without nitpicking to narrow percentage points) are available, one can say that, for example, someone is genealogically X% derived from group A and Y% derived from group B, and A and B can be considered at the group level as described below. Genealogical ancestry is therefore clearer cut. For example, someone with a non-European grandparent is clearly 25% non-European, a large and significant difference. We are not parsing 100% vs. 98% in that case. 100% ancestry from a genealogical standpoint is not only more accurate and precise but provides numerically understandable variation linked to kinship and identity.

Again, I am not saying that individual genetic testing is useless, if properly done and properly interpreted. It can be an important secondary screen for people who already know their ethnic ancestry, can give information on kinship and kinship overlap, and other useful data. But that is secondary and not determinative. For people who are, say, adopted, and lack genealogical data, genetic testing can be used, but should be interpreted liberally. If such a person is accepted as White and has a predominantly European genotype, then fine. I know that is subjective and that some arbitrary standards will be required in those cases. But such cases are a very small percentage of the population. For most people, we know what their ethnic ancestry is.

Another point – the raw data from such tests can be used for kinship analysis, kinship overlap vs. distance, “child equivalents,” etc. That *does* have very important political – biopolitical – utility but cannot be used for any sort of strictly defined cut-off interpretation.

And at the *group* level, indigenous European groups are European by definition, so this can become circular reasoning if one attempts to define a European genotype based on the genotypes of groups defined as European. One could do unsupervised admixture analysis and/or principal components analysis and/or kinship assays, etc. and see where groups fall out, and we have that data. But at the end of the day, you must define what genetic data set is European and that comes back to needing a definition that does not require itself in a circular manner. We can define “European” in terms of “indigenous European” as follows.

Defining Indigenous

This post explains my definition of indigenous:
https://westdest.blogspot.com/2013/01/indigenous-defined.html

What is meant by "indigenous?"

I've attempted to define "indigenous" at other forums, and here I'd like to put together a brief, one sentence definition.

A human group is indigenous when it is the oldest existing population to come into being as a distinct ethny, different from any other, in a specific territory.

1. Existing - extinct groups may have been indigenous to a given territory at one time, but if they no longer exist, they are obviously not currently indigenous. The indigenous population of today's France is the French ethny, not the Neanderthals and Cro-Magnons who once lived there, and who were indigenous at those times.

2. Oldest - new groups can come into a territory and form ethnies, but if a prior indigenous population still exists in that territory, then it is that prior group that is indigenous, not any new ethnies formed by the newcomers. Only if the prior population becomes extinct, can the new group eventually evolve into a new indigenous group.

3. Distinct and different - if an already established ethny moves into an uninhabited territory or drives an existing indigenous group to extinction, the new group, as it is, is not indigenous to that territory, as they came there as an already formed group that is indigenous to their original homeland. This group will have to undergo change in their new colony, becoming a different and distinct group from their forebears, in order to be classified as indigenous to the new territory. Indigenous correlates to the idea of ethnogenesis - transplanting an existing group with no further significant change is not ethnogenesis.

4. Specific territory - as explained in #3 above, a group cannot be indigenous to two different territories at the same time. The ethnogenesis of a distinct group has to take place in one area. Further, Diaspora groups, spread far and wide, are not indigenous to any specific territory, even if the original host populations become extinct and even if Diaspora ethnogenesis takes place. Only if the ethnogenesis creates distinct groups in each separate territory, in the absence of any original population, can indigenous hold as a definition.

Others may have their own definition, but this I believe suffices as a reasonable approximation of what people mean by "indigenous."

If we thus define European as the oldest extant groups in European territory who have undergone ethnogenesis there, then we can proceed to use the groups so defined to characterize the European genotype. But you cannot use a genotype to define a genotype; how do you determine that genotype to begin with without knowing what populations you need to consider? It is true that genetic clustering puts Europeans together in an objective fashion ***(that, importantly, provides strong support for my definition of indigenous)***, but a nitpicking argument can be made that the specific clustering boundaries may be, in some cases, somewhat subjective, particularly with closely related groups. Hence, there is a need for an independent definition of the groups being considered, so that the group genotype can be determined as a target against which to compare individuals. But individual assays have the additional problems of increased variation and error compared to mass data sets. In the end, a biological definition of the ingroup can, at the individual level, be most objectively characterized as genealogical ancestry from those population groups that are (indigenously) European.

Then there are other components of identity, such as culture, civilization, and group loyalty. On a religious basis, Christians, deists, pagans, atheists, and agnostics are compatible with a European/White/Western identity, but, say, Islam, Buddhism, Hinduism, etc. are not. Does the person identify with Europe and its history? Are they loyal to White interests, or at least neutral, and not traitors?

All these biological/ancestry and cultural/civilizational/personal components synergize to form an ingroup identity for us.

That ingroup is composed of **ALL** persons of European descent (if they also identify with our race and civilization and are not traitors). European descent is defined as genealogical descent from one or more of the indigenous ethnies of Europe, with “indigenous” clearly defined, as discussed above.

The following post explains my views on ingroup identity:
http://westdest.blogspot.com/search/label/indigenous

What are the basic components of the identity of our ingroup? At its most basic, we can define three fundamental components of ingroup identity: ancestry, culture, behavior.

Ancestry: Elsewhere here we discuss genetic kinship, a quantitative metric, but here we define the qualitative biological component of ingroup identity for us: ancestry as indigenous European. What is indigenous? We define it here.

Thus, for example, the English, French, Italians, Germans, and Spaniards are all indigenous Europeans, at the national level. At the regional level, we have, for example, Cornish, Bretons, Lombards and Sicilians, Prussians and Bavarians, and Catalans. In Scandinavia, the Germanic Scandinavians are indigenous to the southern regions, while the Saami are indigenous to the north. These are all indigenous Europeans.

What about Jews, Gypsies, and Turks? Turkey is Asian, not European. Jews and Gypsies, who entered an already-occupied Europe in historical times, are not indigenous to any specific territory in Europe. Is there a nation or region of Europe which is the homeland of Jews or Gypsies? No, there is not. They are Diaspora peoples, scattered throughout Europe. Even if one wanted to assert some sort of vague, generally European ethnogenesis for the Ashkenazim and Roma, that does not work, since

every place in Europe where they are found there has always been an extant, older, "host" population of indigenous Europeans already present. Thus, intrusive elements into a land occupied by extant, original peoples cannot be indigenous to that land - whether the land is a continent, nation, or region.

This, of course, does not mean that individual Jews or Gypsies cannot be assimilated. Nor does it mean that small numbers of highly assimilable Jews or Gypsies or any other similar group could not be accepted. But it certainly does mean that the entire Jewish or Gypsy ethnies are not European, not part of our ingroup, and cannot be accepted en masse into any Euro-centered project that we will focus on.

Culture: A person can be indigenous European, as defined above, but if they adhere to non-Western, non-European creeds, then they cannot be part of our ingroup. There cannot be Western Buddhists, Muslims, or those who convert to the Jewish faith. We can consider as Western/European: Christianity, Euro-Paganism (Norse-Germanic, Greco-Roman, Slavic, etc.), Atheism-Agnosticism, as well as any Faustian-Nietzschean offshoots of these, including calls to build a new Western High Culture.

Behavior: A person who pursues policies harmful to our people's existence, who outmarry, who create racially admixed children with those from other groups, etc. - these cannot be part of our ingroup. Those who betray our people at the personal (e.g., outmarriage) or public (e.g., support for alien immigration) levels can never be part of our community.

You will note that this “Who is?” argument is typically only used against Whites. When was the last time you observed anyone attacking Black, Hispanic, Asian, or Jewish activism by questioning the existence of the group and questioning who belongs to the group? No, that tactic is only used against Whites, and the fact that such attacks are aided by the ethnic fetishism of the Nordicists, Anglomaniacs, etc. demonstrates that such people are *de facto* race traitors, aiding the enemy and are, just like the petty nationalists, what Yockey called Culture Retarders. Also note how the System doesn’t get upset when Whites organize on an atomized ethnic basis – Irish, Italians, Polish, whatever – but become hysterical when Whites organize on a racial basis. While, of course, logically, one does not necessarily have to adopt those attitudes that your opponent in the struggle hate and fear; nevertheless, it is still instructive to observe how the one thing our opponents do truly hate and fear is Pan-European White Unity. Ask yourself why.

See Yockeyian Genetics in the Appendix for more about White identity, genetics, and Pan-Europeanism. There is also more about the Jews in the Appendix as well.

Religion

Whites should be careful not to get divided over religion. I see the following as being compatible with Whites and the West: Christianity (in all its various creeds); Paganism; Deism; Creativity, Cosmotheism, and other secular race-based belief systems; and Atheism/Agnosticism. Religious (and other) belief systems associated with non-White, non-Western peoples and cultures (e.g., Judaism, Islam, Buddhism, etc.) are not compatible with Whites and the West. Within and between those belief systems that are compatible with Whites and the West there needs to be tolerance. Today, one of the main areas of intra-White religious conflict are Christians vs. non-Christians. From my perspective, these days the aggressors in this conflict are mostly the Christians, who constantly aver that everyone must be Christian to be a fighter for the West, and who often promote “Christian Nationalism” that elevates religion over race. That behavior needs to stop. If race-conscious White Christians believe that Christianity is compatible with pro-White activism, then they, the White Christians, are the ones that need to prove it; they cannot demand that non-Christians must help Christians build a proper Christian

theology. And the Christians need to promote a philosophy that prioritizes race over religion, not the opposite, and, again, they must be the ones who do it. If White Christians cannot reform their religion, and do so on their own, then their failure would have proved the White racialist critics of Christianity correct.

I believe that it is legitimate to form belief systems based on race – even religious or secular "religious" systems – to pursue group interests. But rational individuals should try not to fall into the trap of viewing innate group membership in purely (subjective) moral terms, as opposed to the more objectively justifiable recognition of group differences, group interests, and the necessity at times to oppose others and their group interests when they come into conflict with your own. One problem some people on the White racialist Far Right have (and one that sometimes I recognize in myself and struggle against) is the temptation of seeing outgroup members in innately moral terms. In other words, these people are bad not because of what they do, or even for what they believe, but because of what they are. Thus, they are morally condemned for something they have had no control over – the demographic and civilizational group into which they were born. Now, this attitude may be adaptive, and it may well be payback for the way others condemn Whites as being innately bad, but, still, it does strike one as unjust and unnecessary. What one simply needs to recognize is that groups are innately different, have different interests, and Whites have the right to pursue their interests as do every other group. If outgroup members act in a manner to frustrate White interests, and/or hold and promote beliefs antithetical to White interests, then those outgroup members and their beliefs should be opposed. If the outgroup behaves in ways particularly dishonorable and destructive, if they put White survival into jeopardy, then indeed they should indeed be hated for that, and viewed as bad in moral terms.

Of course, ingroup members (broadly defined) who act in similar destructive manners should also be opposed and morally condemned (although in these cases, if they sincerely repent and do appropriate penance, there might be hope for these people). See the section on "Contingent White nationalism" for more about this.

In summary, it is probably most appropriate not to *morally* condemn a person (or hominid, broadly defined) simply based on group membership, but on their actions and beliefs, when such is appropriate. However, it **MUST** be recognized that outgroup members are **DIFFERENT**, they are **NOT US**, they have **DIFFERENT INTERESTS**, and when interests clash, and our interests are threatened, we must **OPPOSE** these **OTHERS**. All that said, it may one day be necessary to codify innate group interests in (subjective) moral terms if that is necessary for White survival; however, I do not believe that we have reached that point yet.

PAN-EUROPEANISM

See this:
https://counter-currents.com/2012/05/pan-european-preservationism/
I was a bit too tolerant of Nordicism and other "isms" there but the general message is one consistent with my overall views**.**

The approach outlined in my general approach, the worldwide Brotherhood of Europeans, must be absolutely, radically, and authentically Pan-European. Consider this post:
https://eginotes.wordpress.com/2023/06/27/wdr3-Pan-Europeanism/

What is Pan-Europeanism?

Pan-Europeanism is an ideology which respects, strives to preserve, and fights for the interests of **all** peoples of European descent worldwide—whether these peoples are of single ethnic origin or if they are of "combinative" ethnic European ancestry. There is nothing in this definition which asserts that panmixia must take place and certainly nothing which can be characterized as a lack of interest in preserving various specific European ethnic groups.

Many activists and groups claim to be Pan-European or Pan-Aryan, but truly are not. Indeed, the only truly Pan-European (by my standards) individuals and groups that I am aware of, who have any significant standing in the Dissident Right/Far Right, would be Norman Lowell and his Imperium Europa and myself, along with my Sallis Groupuscule. Those who claim to be Pan-European or Pan-Aryan often are not. Their definition of "Europe" seems to end with any territory to the south of Vienna or east of Berlin. Put these people under a bit of pressure and their animus toward certain European ethnic groups comes spewing out.

Some may point the finger at me and cite my own harsh criticism of various European groups. Putting aside that a fraction of my criticism is tongue-in-cheek, I note that I make criticism when such is warranted and that ***all*** groups are subject to my critique. I do not play favorites, protecting certain groups from criticism while targeting others with unfair and intense vitriol. My criticism essentially takes the form of "tough love" in which the legitimate faults of groups are (sometimes harshly) pointed out in the hope that these groups will accept the criticism, recognize its legitimacy, and take steps, if possible, to rectify the situation. This can be contrasted with, for example, Nordicists, who heap targeted, and frequently unfair, critical abuse toward Southern (especially) and Eastern Europeans, while the only criticism they have of Northern Europeans are expressed in terms of implicit praise – Northern Europeans are just too noble, too altruistic, too honorable, too disinterested, too individualistic, and just too good in every way. Hopefully, my point is made. Pan-Europeanism does not mean any or all European groups are immune from criticism. It *does* mean that one does not play favorites, and applies criticism, or praise, fairly and legitimately when such is warranted, and does so with the understanding that the group criticized is part of "us" and that the criticism is to make "us" better.

One practical reason to embrace Pan-Europeanism is that there is no single European nation or ethny that is currently any good from the objective standpoint of adaptive fitness, that is doing well, that is resisting the System, which is stopping the migrants, that has replacement birthrates, and that is not a humiliating disappointment. Your favorite ethny, or narrow grouping of ethnies, is going to disappoint you. You will not find the critical mass of quality activists restricting the search in that manner. You will have to take the best from each European ethny, and set aside your petty grievances and prejudices, and form an ingroup of these best and brightest based on the same criterion of "biological whiteness" that the petty nationalists denounce.

Gone— forever gone— is any notion that one of these Ideas— national, linguistic, religious, social— has the mission of wiping out another Idea. The adherents of Empire are still distinct from the adherents of Papacy— but this distinction does not rule their minds, for uppermost now is the Idea of Imperium, the return to superpersonal origins, and both of these mighty Ideas have the same spiritual source. The difference between Protestant and Catholic— once excited into a casus belli— has gone the same way. Both continue to exist, but it is inconceivable that this difference could again rend the Western Civilization in twain. There have been also the racial and temperamental differences of Teuton and Latin, of North and South. Once these may have contributed to the furnishing of motives to History— this can they no longer do. Again, both are part of the West, even though different, and the Imperium-Idea monopolizes the motivation of History. - Francis Parker Yockey, Imperium

We should listen to what Yockey had to say there. Regardless of the exact outcome, whether we save our nations or are forced into a post-national future, hostility between Europeans must cease.

O.R.I.O.N. = Our Race Is Our Nation

Brotherhood of Europeans

We must therefore have a sincere, genuine Brotherhood of Europeans. We must also adopt an "Ourselves Alone" attitude; looking for others to save us is a pipedream and it is inherently dangerous to depend on outgroup members, who have their own group interests, to assist in the survival of our ingroup. Temporary alliances of convenience with outgroups may be necessary from time to time, but the fundamental, permanent focus must only be on us. See this:

https://eginotes.wordpress.com/2021/02/28/statement-of-principles-once-again/
The Sallis Groupuscule has both positive and negative objectives. The positive aspects, at both EGI Notes and Western Destiny, revolve around building a New Movement, articulating strategies for activism, and various other areas of serious analysis. The negative aspects – the ones I discuss and defend here in this post, which are often the targets of my critics, are mostly focused on deconstructing and delegitimizing the "movement" – the "movement" being a fraud that I see as a major impediment to pro-White activism. There is a niche space for pro-White activism, and if this space is filled by the failed "movement," then it will be very difficult, if not impossible, to get a New Movement established and growing. Therefore, attacking the "movement" is essential.

Some of these criticisms involve issues that should not be relevant to pro-White activism, but must be discussed at this blog because the idiots of the "movement" bring these issues into pro-White activism, where they clearly do not belong. Consider the vaccination issue, for example. In theory, I would see no reason to bring this up in the context of pro-White activism. But I am not the one who has brought the issue into WN; it is the anti-vaxx crowd who have done so. At one time, anti-vaxx stupidity was mostly confined to White suburban soccer moms with too much time on their hands and various blue-haired SJWs and others addicted to "alternative medicine." But, Der Right, being influenced by irrational anti-intellectualism and paranoid ideation, has proven fertile ground for all sorts of anti-scientific lunatics, liars, and frauds, thereby associating Far Right pro-White politics with the anti-vaxx agenda. This being so, I have an obligation to speak out against that agenda, and to establish the Sallis Groupuscule as an outpost of sound, scientifically informed, rational discourse. Someone needs to confirm that not everyone on the Far Right is a tinfoil hat moron. The same applies to moon landing hoax stupidities and other laughable conspiracy theories.

I often criticize HBD, which I term a political movement aimed at privileging Jewish and Asian interests over that of Whites. I have always stated that this does not imply that all or most HBDers consciously pursue that agenda – although some undoubtedly do – but that the real world net effect of HBD race realism is indeed "privileging Jewish and Asian interests over that of Whites." Engelman of Amren is often quoted here since he is a caricature of HBD; I couldn't devise a better parody of HBD if I tried. Apparently though, Engelman is serious and not a secret anti-HBD troll (but if he is, I congratulate him on his success in this regard). HBD race realism is opposed to the kinship-based racialism that I espouse; kinship-based racialism being the only objective (from a biologically-relevant adaptive fitness perspective) form of identity politics.

What about the somewhat vulgar sexual innuendo about "Ben Dover" with respect to HBD, the Alt Right, and Silk Road White nationalism? Well, let us consider. I'm not the one who wrote that Derbyshire engaged in "measured groveling" to his Chinese wife – Derbyshire himself wrote that. I'm

not the one who posted pictures of Chris Brand and his Chinese wife – Brand and Ray did that. I'm not the one who wrote that "dating Asian women is a rite of passage for the Alt Right" – an Alt Righter wrote that. I'm not the one who posted a picture of black booted Chinese women soldiers with guns as representative of Silk Road White nationalism – the folks at Majority Rights did that. So, perhaps Der Right should worry more about its disturbing fixation on Asian women rather than worrying about people like me who point out, and mock, that fixation.

What about homosexuality? While I don't go as far Andrew Joyce in my opposition to homosexuality, there are reasons for concern. I was warned as far back as the early 2000s about a homosexual cabal in the "movement" and everything that has happened since then has done nothing but confirm that warning. Around the same time, I was warned by another individual that a prominent racialist is a closeted homosexual; there has never been any open evidence for this in the meantime, but, also, circumstantial evidence since then is suggestive of supporting that accusation. The Pilleater tape was also highly disturbing (and not only about homosexuality and homosexual sexual harassment but also about drug use), and what can one say about The Homo and The Negro and My Nationalist Pony?

What about my comments about Quota Queens and affirmative action? Let us consider together. Does anyone truly believe that, say, someone of Italian, Greek, or Slavic descent would have the same potentialities in the "movement" as someone, say, of Anglo-Germanic ancestry, such as a founding stock WASP? Can anyone be so delusional? Look at Spencer and his rapid rise, and being made President of NPI, apparently with limited to no real qualifications. Then we have Johnson careening from one disaster to another, yet still at the top of "movement" "leadership." How is any of that different from an incompetent Negro being elevated in the corporate world due to affirmative action?

My criticisms of Nordicism are well known and need not gone into here in detail, but as we see, McCulloch continues with his bizarre alphabetical phenotypic charts, and we now see the new permutation of HBD Nordicism, which "jumped the shark" by "explaining" to us how Swedes are very collectivist because they are very individualistic. All laughable and worth being ridiculed.

My overall criticisms of Der Movement – so named to mock its Germanocentric Nordicism – are similarly justified. The same goes for criticisms of Trump. With respect to individuals in the "movement" such as Johnson, I believe that everything I have written justifies that criticism. Note that Johnson "banned" me from Counter-Currents for discussing the Nordicist origins of the Herrmansson disaster (I didn't even bother to mention the homosexual connection, which I suppose would have provoked him even more); further, he has refused to debate me or engage with my criticisms – even though anti-Sallis critics like Silver told him he should do so. Instead, he defames me as "insane" and labels me a "paranoid piece of crap." In toto, I believe that my criticisms of Johnson are legitimate. I can go on, and note my contempt for the hypocrisy of the ethnonationalists who invade other people's nations, and why that is justified. The semi-autistic over-earnestness of certain Counter-Currents writers is also, I believe, fair game for criticism.

I also make an issue of the tin cup panhandling of the "movement." "Leaders" and other "activists" like to complain that they "have no money" despite the large sums of money that have been poured into the "movement" over the decades. Now, in a relative sense, there is some truth there; compared to the Left, the "movement" is deficit with respect to financial (and other) resources. However, in an absolute sense, it is a lie and what makes it worse is that the bulk of the money seems to go in the worst and most useless directions. There is one entity that shall go nameless here that has garnered millions of dollars, with its "leader" getting several hundred thousand dollars in compensation. In their filings, this entity claims its objective is running an online publication. If you believe that this objective justifies that enormous intake of relatively scarce funds, then I must say that it seems that you have low expectations

indeed. I personally think this is a disgrace and a complete waste. What has the "movement" accomplished with the money it has already received? Maybe they should show some actual accomplishment before rattling the tin cup yet again?

PETTY NATIONALISM

The Johnson Heresy

Greg Johnson, as part of his destructive crusade against Pan-Europeanism and in favor of petty nationalist ethnonationalism (that includes the idea that European nations may have to go to war against each other and ethnically cleanse European territories – see: https://counter-currents.com/2017/09/the-ethnostate/), has been attempting to distort the meaning of White nationalism to make it nothing more than a collection of individual European ethnonationalisms – and that includes him writing that "biological whiteness is a dangerous concept," see: https://counter-currents.com/2023/06/the-empire-is-inevitable/#!#comment-1806152). This distortion of the fundamental meaning of White nationalism, this ***heresy*** (if I may use that pejorative term), must be opposed. See this:

https://eginotes.wordpress.com/2024/04/06/wdr40-white-nationalism-vs-ethnonationalism/

What is White Nationalism? See this:
https://eginotes.wordpress.com/2023/01/12/what-is-white-nationalism/
What is a nation? A nation is a people who have a common identity, typically this is an identify based upon shared biological descent and a shared culture. A nation is not the same as a state or a nation state. For example, Basques are a nation who do not have their own state; here, we can consider nationality to be in part aspirational – the Basques are a nation that desires its own nation state. On the other hand, Belgium is a state composed of two nations, the Flemish and the Walloons.

Ethnonationalism, which is what Johnson promotes, is a sense of nationalism limited to considering the nation as a specific ethnic group. Hence, a German ethnonationalist can be considered a German nationalist (as long as we rightfully reject civic nationalist "German nationalism" from being authentically "German nationalist" given that such a "nationalism" includes groups that are in fact nations with widely divergent racial origins and cultures). Of course, one can be more fine-grained and consider Bavarians to be a nation; hence, we would then observe Bavarian nationalism to be the focus of Bavarian national aspirations (thus, established nation states and their underlying national identities are not inherently sacrosanct).

One common thread here is that the type of nationalism in question is defined by the adjective that is associated with it – German, Bavarian, or whatever. If the adjective is of a racial nature, defining the nation in terms of a common racial origin and the broad culture associated with that race, we are then dealing with a form of racial nationalism. Thus, Black nationalism is a nationalism for all Negroes, regardless of their specific ethnic origin or political-state affiliation. The adjective "Black" in "Black nationalism" designates a racial nation. Black nationalism is not merely the sum of Nigerian nationalism, Angolan nationalism, Ethiopian nationalism, Jamaican nationalism, Afro-American nationalism, etc. The term "Black nationalism" is more than the sum of its ethnic parts; it is a racial nationalism that supersedes all of those narrower ethnic nationalisms.

White nationalism is the same. The adjective here is White. Of course, people can define "White" in different manners – I myself see "White" as equivalent to "European" and thus "White nationalism" to me means "pan-European nationalism." But we need not quibble about those definitions here; instead,

the main point of this essay is that White nationalism is, like Black nationalism, a form of (aspirational) racial nationalism, in which the nation is defined in explicitly racial, not ethnic, terms, and the long term aspirational objective would be building a nation state based on race.

Many ethnonationalists, including Johnson, state that they support ethnonationalism for all peoples, including non-Whites. Therefore, they are simply ethnonationalists, or, perhaps, to borrow a term from Salter, ethnonationalists who are universal nationalists. Why invoke the racial term "White" to describe their "universal ethnonationalism" unless the racial designation of "White" is in fact fundamental to their sense of identity? And if that is so, doesn't that undermine their insistence on the primacy of ethnonationalism? Why doesn't Johnson identify as an Anglo nationalist, an American nationalist, or an Anglo-American nationalist? Why "White?"

I suppose that someone can make the argument that they can be both an ethnonationalist and a White nationalist. Whether or not we agree with that assertion, we must at the very least agree that someone who makes that argument is conceding that "ethnonationalist" and "White nationalist" are two separate things, which I believe is indeed the case. The problem is the redefinition of terms to represent ideas that they actually do not represent. A collection of European ethnonationalisms is not (authentic) White nationalism, and (authentic) White nationalism is not "imperialism." All of these words have specific, precise, commonly accepted (at least historically on the Far Right) definitions, and productive debate on these topics is not possible when the fundamental meaning of such words, terms, and phrases is lost.

A survey of comments at Counter-Currents and at other sites, sites, such as Occidental Dissent, makes clear that Johnson's "Ministry of Truth" attempt to transform White nationalism into ethnonationalism and redefine real White nationalism as "imperialism" is being accepted by some of the various mental weaklings, freaks, Nutzis, Nordicists, ethnic fetishists, "Southern nationalist" obsessives, etc. who infest Der Movement. There is something sinister, something Orwellian, about attempts to influence other people via redefining commonly accepted language out of existence, instead of properly using rational arguments based upon those commonly accepted, logical terms. That gaslighting strategy is completely unacceptable and must be opposed.

The foundation of White nationalism is: Our Race Is Our Nation. That is the commonly accepted definition and that definition, that position, is worth defending and I for one will defend it.

Against Petty Nationalism

There are some who oppose the Pan-European perspective. Many nationalists in Europe embrace an "ethnonationalist" petty nationalism, often obsessing over historical grievances with their European neighbors. There are also those in America who promote petty nationalism and there are Nordicists and others who divide Europeans on a perceived racial basis, and there are religious schisms and other areas of discord. See the following post as an example of a riposte against Johnson, a prominent American promoter of petty nationalist ethnonationalism:
https://eginotes.wordpress.com/2024/04/06/wdr40-white-nationalism-vs-ethnonationalism/

See this:
https://eginotes.wordpress.com/2023/01/21/against-greg-johnson/

If "White" is not a nation and only ethnic groups are nations, then "whiteness" may be necessary but not sufficient "for being part of any European nation." Johnson asks: "Why talk about race at all if you are simply a Spanish or an Austrian nationalist?" Good question. According to ethnonationalism, to be

part of the Spanish nation means you must be a Spaniard. True, non-Whites cannot be part of the Spanish nation, but neither can Austrians, Germans, French, Italians, etc. Why does "whiteness" have some sort of special privilege here unless race is a category that trumps ethnicity? Or is this some sort of sly way to justify Northwest Europeans colonizing places like Spain? "Whiteness" is what we need for Spain, but for England, we must be English, eh?

No, Johnson. By the ethnonationalist standard, there is absolutely no reason to talk about race. If an ethnic group is the highest level of a legitimate nation, then an Austrian is as foreign to Spain as is a Nigerian. If you argue against that on the basis of the biological and cultural relatedness of Spaniards and Austrians, then that is closer to the authentic White nationalist position. If a Spanish nationalist makes that distinction then he is at least tacitly admitting that there is an affiliation at a higher level than mere ethnicity, an affiliation to which both he and an Austrian belong to, and to which a Nigerian does not. If we accept that higher affiliation, then this ultimately leads to the White racial nation concept.

What exactly is Johnson's argument here? It is incoherent. Who can be part of the Spanish nation? Who should Spaniards have as their highest level of allegiance? Spain and Spaniards only? That is consistent with ethnonationalism. Whites as a nation as well? An allegiance to "whiteness?" That is White nationalism. Granted, a Spanish White nationalist does not need to eschew a specific Spanish nationalism – but that is now a part of White nationalism, just like someone's heart is a part of their body. Spain is an important, specific, and necessary component of Europe, the West, and the White race. Without Spain, Whites are incomplete. Without other Whites, Spain is incomplete and not viable in the long term. Spain cannot and should not be mixed out of existence in this scheme, just like a person's heart cannot (and should not!) be mixed with their pancreas. Just like a human body's organs are separate entities that must maintain themselves as discrete entities and maintain their vitality for the good of the whole body, so must each European ethny be maintained as themselves. But just like an organ is not itself the ultimate purpose of its existence but exists for the purpose of sustaining the entire body, so do the nations of Europe exist to sustain the entire White, Western, European organism. Each nation must be preserved, but they are not the highest level of existence for their people – the White Race Culture is.

Keep in mind that when some ethnonationalists preach their doctrine, they really are promoting *ethnoimperialism*; indeed, some ethnonationalists live in nations that are not their own, nations to which they have no ethnic ties. In many cases there is a racial tie (I refer to those who live in White-majority nations; some in fact live in lands of Color), but then these types denounce "biological whiteness," so I'm not sure what their rationale is for basing their living arrangements on race and not on the narrow basis of ethnicity. It seems like it is "ethnonationalism for me but not for thee" – their homelands are sacrosanct and reserved only for their narrow ethnic group, but on the other hand they and their co-ethnics can live wherever they please. That sort of imperial attitude (usually associated with Nordicism, Anglomania, etc.) is hypocritical and corrosive of White unity.

As Whites worldwide are increasingly being submerged in what Lothrop Stoddard (himself a Nordicist) presciently called *The Rising Tide of Color*, we will, naturally, among those of us who have proper good sense, recognize in our fellow Europeans our racial and civilizational kin. We will, as we must, value all Europeans worldwide, regardless of their specific ethnic ancestry or ancestries. As Yockey wrote:

The touching of this racial-frontier case of the Negro however, shows to Europe a very important fact — that race-difference between white men, which means Western men, is vanishingly small in view of their common mission of actualizing a High Culture. In Europe, where hitherto the race difference between, say, Frenchman and Italian has been magnified to great dimensions, there has been no sufficient reminder of the race-differences outside the Western Civilization. Adequate instruction along

this line would apparently have to take the form of occupation of all Europe, instead of only part of it, by Negroes from America and Africa, by Mongols and Turkestani from the Russian Empire. - Francis Parker Yockey, *Imperium*

We are getting to the point of such an occupation throughout the White World, and the "adequate instruction" will be forthcoming; indeed, it already is occurring. Certainly, of course, there is nothing wrong with a person having a greater preference for their own ethnic group; that is natural. But it should only be a matter of degree, not the absurd disjunctive "us vs. them" attitude petty nationalists have against their fellow Europeans. Feeling closer to a brother than to a cousin is fine, but you should feel close to all your kin, cousins included, and make a distinction between kin and those who are truly alien. The true "us vs. them" distinction is between Europeans and non-Europeans, between Whites and Color. When face-to-face with the **ALIEN**, all your racial brothers and cousins will be of incalculable value. We should adopt such an attitude today; if we do, perhaps a future in which Whites become minorities in every one of their nations can be avoided.

And if we do save ourselves before we lose our nations, and we avoid a post-national future, we should still have the attitude of Pan-European racial unity and that of valuing all Europeans. After all, such a victory would by necessity have been achieved at an enormous cost, with a massive world-historical struggle, against great odds, and through a worldwide effort of all White ethnies. We should at that point remember all the problems and errors that brought us to the point that such a struggle was necessary, including the divisive petty nationalism and the two world wars of the 20th century that wrecked the White World. We need not be foolish again; we need not, we must not, make the same errors again. Even in victory, Whites would be a minority of the world's population; we need to value each other and stand together and stand apart from Color.

It is absolutely necessary to the continuance of the subjugation of Europe that the outsiders have large numbers— whole societies, groups, strata, remnants of dead 19th century nations— of domestic European populations available for their purposes. Against a united Europe, they could never have made their way in, and only against a divided Europe can they maintain themselves. Split! divide! distinguish!— this is the technique of conquest. Resurrect old ideas, old slogans, now quite dead, in the battle to turn European against European. But work always with the weak, Culture-less stratum against the strong bearers and appreciators of Culture. These must be "tried" and hanged.

This availability of the under-strata of the Culture to outside forces is one type, and the most dangerous, of that form of Culture-pathology called Culture-distortion. It is closely related however to another type called Culture-retardation.- Francis Parker Yockey, *Imperium*

Yockey was correct. Petty nationalism is Culture Retardation and it is a form of ***Race Treason***.

Also see this:
https://westdest.blogspot.com/2021/06/yockey-in-21st-century.html

One more thing; I would like to quote from my 2015 *After the Deluge* essay that is reproduced above:

I must say this to those who champion petty nationalism, who believe that narrow ethnic nationalism is the key to survival: now is as good as time as any to see your thesis demonstrated. Various European ethnies still have control of their nation states, they are still the majority, and in certain European nations, ethnic nationalist political parties exist. I suggest, I urge, I implore these ethnic nationalists to use the power of narrow ethnic appeal to stop the invasion of Europe. While that would not prove that ethnic nationalism is the way of the future, and would not prove it superior to racial nationalism, it would

at least prove that ethnic nationalism has some utility, that is has sufficient power to at least temporarily arrest the demographic eclipse, the outright invasion, of the relevant narrow ethnies such nationalisms are concerned with. The time to do that is now. If you cannot even do that, if narrow petty nationalism cannot even motivate an ethny in the midst of an existential crisis, then what good does it have at all?

So, putting aside questions as to whether petty nationalism is race treason and whether it is a stable long-term strategy for White survival, basically we can state that if petty nationalism, if ethnonationalism, has any utility whatsoever, then it would be able to stop, at least temporarily, or at least slow down to a significant degree, the demographic destruction of the White World. If the ethnonationalists believe that their way is the correct way forward for Whites, then they need to show some success. *Where's the beef?* - to borrow that old commercial phrase. The American "movement" is dominated by ethnonationalist types. Certainly, the Far Right in Europe is completely dominated by ethnonationalists. They in fact dominate the entire Dissident Right. And yet we go from failure to failure, from defeat to defeat. Indeed, the reason I wrote *After the Deluge* is related to the complete failure of the petty nationalists. Indeed, the ethnonationalists are very successful when it comes to generating hostility to other Whites, culminating in the two world wars that wrecked our racial and civilizational world; however, they are less successful when it comes to resisting the rising tide of color. Brexit is the model here; the British cut the influx of all those dastardly "Polish plumbers" while seeing continued and even increased immigration from the world of Color. One wonders if Racial Proximity Theory had anything to do with that. See this post:
https://eginotes.wordpress.com/2020/06/08/racial-proximity-theory/

Also see this for more criticism of narrow ethnonationalism:
https://eginotes.wordpress.com/2022/12/28/against-ethnonationalism/

One of the more inane and childish arguments of the petty nationalists goes something like this – "When Czechs and Slovaks are willing to live in the same nation again, get back to me about your Imperium." The laughable ludicrousness of that stupidity is evident in the fact that – at least at the time I am writing this – both Czechia and Slovakia are voluntary members of the European Union (EU). So, while those peoples are not willing to belong to the same atomized state with each other and having to deal with each other and ***only*** with each other, both peoples are satisfied to both belong to a larger entity consisting of other Europeans, a larger entity that can mediate any issues between Czechs and Slovaks and within which Czech and Slovak differences no longer really matter. Most petty nationalist arguments are of an equally inane level, no doubt one reason they duck repeated debate challenges from me on this issue (or any other issue, for that matter). And let us not forget that virtually very major proponent of the Pan-European ideal – from Francis Parker Yockey to Norman Lowell to me – would allow for local sovereignty and homogeneity within the Imperium. Indeed, given how some of today's leading "ethnonationalists" like to live in other people's nation states, it may well be that a Sallis Imperium would allow for more local sovereignty and homogeneity than the "ethnonationalism" of the petty nationalists – would that be an "ethnonationalism" that would be ***ethnoimperialism*** of certain European types lording it over others? Does that explain their opposition to Pan-Europeanism? Is it that they do not like the idea of considering all Europeans to have equal rights and to have a larger entity that mediates conflicts among Europeans and that enforces European rights? Do they object to having their sense of superiority and privileged entitlement threatened?

And let us consider sovereignty. Let us take Estonia as an example – I am not picking on Estonians here, but since some leading ethnonationalist advocates are Estonian, it can serve as a good example. Estonia is a tiny European nation with a tiny population. Alone, it cannot effectively defend itself from larger aggressive powers. The ethnonationalists would say – "Estonia can form an alliance." Very well. What does Estonia provide as part of the alliance? Large territory? No. A large population and military

force? No. A large booming economy? No. Weapons of mass destruction? No. The only thing it has is that it is European territory and must be defended as such; other European nations would not want an alien force to establish a presence there. So, what? To be defended, an ethnonationalist Estonia would have to be a vassal state of large powers and/or form a highly integrated alliance with other small European nations, pooling their resources and decision making to an extent that each would lose sovereignty to this larger unit of alliance. Simply put, a purely independent petty nationalist ethnonationalist Estonia is not possible. In an Imperium format, Estonia would be defended because it is part of the Imperium and any effective state entity must defend its own territory; here the Imperium defends itself rather than some other nation defending Estonia in return for what is in essence a diminution of Estonian sovereignty. As part of the Imperium, Estonia can participate in the decision making process. Yes, in the Imperium scenario there would be some loss of larger, non-local sovereignty with respect to defense and foreign affairs, but the same exact situation would hold with the ethnonationalist scenario. At least in the Imperium scenario, Estonia would be an integral part of the entity as opposed to a tiny, atomized state dependent on others – others who see themselves apart from Estonia – for protection.

BIOLOGY

Biological Race

Obviously, White nationalists accept and understand the objective reality of the biological basis for race. This a topic too broad to get into here in detail. Instead, I direct you to my previous work on this topic, such as blog pages:

https://eginotes.wordpress.com/category/reality-of-race/
https://eginotes.wordpress.com/category/population-genetics/

As well as selected posts:

https://eginotes.wordpress.com/2018/10/17/tales-of-fst-sallis-vs-lewontin/
https://www.amren.com/news/2017/08/the-genetics-of-race/

Of course, there is much else available, including on the Internet, on this topic. Genetic testing can identify a person's race; it is not a social construct. Medical imaging and brain scans, as well as forensic anthropology, can identify a person's race; it is not a social construct.

Ethnic Genetic Interests (EGI)

Dr. Frank Salter's conception of Ethnic Genetic Interests (EGI), as outlined in his book *On Genetic Interests*:
https://www.amazon.com/Genetic-Interests-Ethnicity-Humanity-Migration/dp/1412805961
and of which I have written much about for more than twenty years, is of crucial importance to an informed White nationalism. Please see the Appendix for more information on this essential topic, which has been, unfortunately, not taken seriously enough on the Far Right.
Also see this:
https://www.amren.com/news/2018/05/ethnic-racial-genetic-interests-differences/
https://www.amren.com/news/2017/11/what-we-owe-our-people/
https://www.toqonline.com/archives/v11n1/TOQv11n1Sallis.pdf

COMPETITORS

Competitors to White Nationalism: HBD, Citizenism, Nordicism, WN Variants

Human Bio-Diversity (HBD) is in my opinion a pseudoscientific cult, see:

https://eginotes.wordpress.com/2023/07/30/odds-and-ends-7-30-23/
HBD fails the Mertonian norms. You can argue it meets the first two, but HBDers are hardly disinterested, and HBD 100% absolutely fails the "organized skepticism" part. Thus, HBD is anti-fallibilist – it promotes a rigid dogma that is ultimately never questioned; they start out with their desired conclusions and then work backward to produce and/or cherry pick "data" to support their pre-determined conclusion.

There's no real hypothesis testing in HBD, they rarely ever even admit the possibility of being wrong, and even when they do, hand-waving *ad hoc* explanations are used to rescue their refuted ideas.

HBD has an anti-White political agenda, it is Jewish and Asian supremacism, it opposes kinship-based racialism with "IQ nationalism," ranking people in an aracial manner based on hierarchies of traits, and privileging Jews and Asians above Europeans. HBD divides Whites against each other based on these traits, and often promotes a Jeurasian future of admixture between high-IQ Whites (typically, Nordics), Jews, and Asians. HBD is a competitor to genuine White nationalism, HBD is race treason, HBD is an enemy. More on HBD:

https://eginotes.wordpress.com/2022/12/10/amrens-hbd-lies/
https://eginotes.wordpress.com/2021/11/07/the-death-of-american-white-nationalism/
https://eginotes.wordpress.com/2021/10/02/statement-on-hbd/
https://eginotes.wordpress.com/2021/09/21/ad-hoc-hypotheses/
https://eginotes.wordpress.com/2020/10/07/lynnian-fraud/
https://eginotes.wordpress.com/2019/11/22/more-hbd-follies/https://eginotes.wordpress.com/2019/06/23/duchesne-stromand-lynn/
https://eginotes.wordpress.com/2016/07/18/against-lynn-first-rlp-blog-post-reproduced-here/
https://eginotes.wordpress.com/2016/07/17/lynns-method-of-pseudoscience/
https://eginotes.wordpress.com/2021/04/07/against-hbd-apologia-and-against-torba/

That last link contains a link to this:

https://groups.google.com/g/soc.culture.israel/c/N3Ndzm8bLDA
"I think Asians are objectively superior to Whites by just about any measure that you can come up with in terms of what are the ingredients for a successful society."

--Jared Taylor, in "Swain, Carol M.; Nieli, Russell, eds. (2003). Contemporary Voices of White Nationalism in America. Cambridge, UK: Cambridge University Press. ISBN 0-521-81673-4.", p. 102.

Watch this:
https://archive.org/details/taylor-asians-superior
Is that Asian supremacism? You decide. One wonders why these superior Asians immigrate to White lands and why they steal and/or copy White inventions, but I suppose that their overpowering superiority

manifests in mysterious ways. HBD "race realism" is incompatible with authentic White racial nationalism.

With respect to nonsensical HBD arguments about ethnocentrism not being adaptive (an argument that for some reason is always targeted only to Whites) and free-riding, see the material about ethnocentrism and about defending Salterism in the Appendix.

Citizenism (Civic Nationalism)

Not surprisingly, one of the major, and earliest, promoters of the destructive HBD cult is the despicable Steve Sailer (aka, "Breezy Steve") who is also infamous for promoting civic nationalist "citizenism" – yet another competitor to White nationalism:

https://nymag.com/intelligencer/2017/04/steve-sailer-invented-identity-politics-for-the-alt-right.html
Perhaps the Sailerist idea most closely echoed by the Trump movement is "citizenism," which he describes as the philosophy that a nation should give overwhelming preference to the interests of its current citizens over foreigners, in the same way as a corporation prioritizes the interests of its current shareholders over everyone else. Effectuating this philosophy — putting "Americans First," as he put it in 2006—would, according to Sailer, require a draconian reduction in immigration levels.

Most liberals would take issue with citizenism as reactionary, and perhaps see it as a closeted form of the white nationalism openly championed by many bloggers on the alt-right. Yet Sailer describes citizenism as the best possible bulwark against ethnonationalist impulses. In Sailer's view, people are naturally inclined to pursue "ethnic nepotism" — that is, to help those like themselves at the expense of those who are not. The goal of citizenism, therefore, is to redirect these energies by providing a more expansive definition of "us" than the race or tribe.
See this:
https://eginotes.wordpress.com/2021/09/30/whats-the-idea/
https://eginotes.wordpress.com/2017/05/01/rotten-orange-news-and-sailer-the-cuck/
https://eginotes.wordpress.com/2014/09/27/comment-against-citizenism/

One of Sailer's tropes is to confuse description with prescription by stating that citizenism is preferable to White nationalism because the former is more achievable than the latter. I have critiqued that view many times, so I will be brief here. First, all the opposition that Trump has received in his attempt to implement citizenism – being labeled a "racist" and "fascist" and being anathema to the System – demonstrates that citizenism really is not that much more achievable than White nationalism. Yes, Trump was elected, but did he achieve a citizenist agenda? Did the White American citizen majority benefit, or were they taken for granted, as usual? Second, even if Sailer is correct that citizenism is easier to achieve, that is meaningless if it does not advance long-term White interests and objectives. If citizenism requires 20 units of input and gives you 10 units of output and White nationalism requires 50 units of input and gives you 1,000 units of output, which is the better deal? Sailer would argue that the 50 units of input is impossible to achieve, but how do we know unless we try?

Trumpism/MAGA and the whole scenario of aracial right-wing populism (including the "Alt Lite") fits into the same scheme. It is a diversion, a *cul-de-sac*, leading Whites away from the sort of blood-and-soil ethnocentric racial tribalism required for our survival. Yes, right-wing populist civic nationalist MAGA can be useful for our cause from several perspectives – infiltrating our ideas into the mainstream, causing chaos and balkanization, recruitment, getting Whites to get used to the idea of promoting their interests, even in the indirect and useless MAGA manner – fine. But it is a means to an end, not an end to itself. At best, civic nationalism is a tool to use to promote racial nationalism.

Nordicism

See this:
https://fascio.substack.com/p/nordicism-revisited

As regards Nordicism, I have been writing about, and critiquing, that divisive ideology for, literally, decades; the following is a summary of my views:

https://eginotes.wordpress.com/2021/12/03/response-to-nordicist-confessions-part-i/

I would first like to distinguish Nordicism from a healthy interest that Northern Europeans would have in the ethnic/subracial interests of Northern Europeans and Northern European ethnies. Nordicism is a supremacist ideology with strong animus toward non-Nordic peoples, particularly non-Nordic Europeans (and more especially Southern Europeans), often coupled with Afrocentric-like "poaching" of the history and accomplishments of other people's past civilizations.

In contrast, a normal and healthy interest in your group's well-being is obviously not supremacism (a point many people do not understand with respect to White nationalism vs. White supremacism). I also would like to point out that every group has its strengths and weaknesses, and it is normal and healthy for any group, including Northern Europeans, to note and take pride in the strengths and accomplishments of their group. Contrary to the claims of my critics, I have never asserted that all Europeans are fungible and that differences between them do not exist. But Nordicism is not merely the recognition of difference, but instead makes intra-White differences into a disjunctive, existential, animus-driven "us vs. them" mentality among the European family of peoples.

Also, see the section on Sallis' Law in the Appendix.

White Nationalism (WN) Variants

WN 1.0 can be considered the "traditional" WN of Rockwell, Pierce, etc. – Neo-Nazis, skinheads, KKK, etc. That can be sarcastically labelled "Sieg Heil and Pass the Beer White nationalism" given the tendencies of some of the types so involved. Then we have the more recent variants. WN 2.0 is the Alt Right – "Beavis and Butthead White nationalism" – Millennial juvenile jackassery, Pepe/Kek, chugging gallons of milk shirtless, drunken podcasts, "memes" and irony, taking the worst aspects of WN 1.0 dogma and making it "cool" for "the youth." With the collapse of the Alt Right, we now observe the even worse variant of WN 3.0 – multiracial White nationalism; taking a page from the family of a certain HBDer, we can call this "Rosie and the Kids White nationalism" in which Jamaican HBDers, South Asians, and all sorts of assorted non-Whites, "mystery meats" of all types, are welcomed (and indeed typically elevated above White ethnics), and where Negro celebrities are literally worshipped:
https://counter-currents.com/wp-content/uploads/2022/12/YeToon.jpg

These latter variants are not real WN, but competitors, pathetic mockeries of genuine WN. You must keep in mind there is no "official" definition of White nationalism. Therefore, White nationalism will be what we make of it. If you have a vision of what White nationalism should be, as I do, then you must defend your vision, your definition of White nationalism, from those who wish to replace it with some mockery of what genuine racial nationalism must be. The battle is on and it will be ongoing. This battle is important, because words have meanings:
https://eginotes.wordpress.com/2024/02/18/actualized-definitions/

It is obvious that political definitions and categories cannot be viewed as purely objective, empirical entities. When defining beliefs and ideologies, some subjectivity is involved, but of course it cannot be absurdly subjective; for example, trying to define National Socialism in terms of liberal multiracial universalism would be ludicrous. That said however, one cannot define political ideologies with the same level of empiricism as one can certain STEM-related entities.

Ultimately, what is likely is that political definitions will be determined by how they are actualized in reality through the beliefs and actions of those who profess adherence to those beliefs. I call this "actualized definitions." Let us use "White nationalism" as an example. If my definition, the traditional definition, of White nationalism is that which is accepted, believed in, and practiced (including attempting to achieve this form of White nationalism in real world political state entities), then that definition will be the one that is associated with White nationalism and the adherents of Johnson's view will need to eventually accept the use of, say, "ethnonationalism" to define their views. Thus, White nationalism would no longer be practically associated with the Johnsonian worldview. In contrast, if the Johnsonian definition of White nationalism is (unfortunately, tragically, destructively) widely accepted and practiced by those who identify as White nationalists, then the term "White nationalism" would be actualized into a new definition, and as a result of this redefinition, those who adhere to the older form of White nationalism would need to term it, say, "Pan-European racial nationalism" or something else that distinguishes it from a term that merely means a collection of individual narrow ethnonationalisms. The principle of "actualized definition" can apply to fascism or to any other creed.

Please join the battle to save authentic White racial nationalism from those who mendaciously wish to distort it.

SOME PRACTICAL ISSUES

Contingent White Nationalism

What about White traitors? See this:
https://eginotes.wordpress.com/2024/05/01/contingent-white-nationalism/
What do I mean by "contingent" White nationalism? I mean a form of White nationalist activism whose concern for, and promotion of the interests of, White people is contingent on two realities:

1. You can only save people who want to be saved.

2. You should only save people who deserve to be saved.

*Therefore, instead of grand visions of saving all Whites, deluded fantasies of "reaching out to all White people," ludicrous assertions that White leftists can be convinced, instead of wasting time and energy worrying about White people who not only do not care about White preservationism but in many cases actively obstruct that effort, we should instead focus on those Whites who have either demonstrated a strong racial awareness and a willingness to help or who at least demonstrate the potential for to be pro-White – individuals for example who exhibit implicit Whiteness and/or who are amenable to right-wing populist messages. Further, there has to be a quality threshold; among those who want to be saved, we should prioritize human quality, and quality is manifested both by personal characteristics and achievements as well as the potential or proven capacity to be a productive member of a pro-White community***.***

What To Do?

This book is more focused on giving an introductory background to White nationalism as opposed to outlining strategy and tactics to achieve White nationalist goals. However, some words on that subject would be appropriate. First, I provide a disclaimer that this book, like all my work, promotes legal, non-violent, rational political and metapoltical activism, and it should all be interpreted in that light.

Broad Objectives

There are many sources, including my work, that outlines what are the broad objectives of White nationalism. Therefore, there is no reason to intensely focus on that here. In addition, one characteristic of the Far Right – something that the Left routinely mocks – is the tendency to promote grandiose visions of a future society complete with premature "we're winning" delusions, all amid complete Far Right powerlessness. I do not want to feed into that perception; however, for the sake of completeness, a few words about broad objectives are appropriate. Thus, I will outline three broad objectives from my perspective, listed in the order of how they would be achieved.

1. Building an international Pan-European movement of White solidarity, to promote White interests wherever and whenever possible, to spread White nationalist ideology, to form alternative communities, to infiltrate society, influence culture, and gain political power to achieve the next two objectives.
2. Gain power within individual nations to establish White racial nationalist states – ethnostates – that would be for Whites only and would manifest healthy social and cultural values.
3. Build a Pan-European Imperium composed of the White racial nationalist states. Envision a form of the European Union that is racial nationalist, for Europeans only, and includes all persons of European descent worldwide, a global White Union.

Those are the ultimate, optimal objectives. Whatever happens, the underlying goals of White nationalism must include promoting White interests at every opportunity even in the post-national future scenario outlined in my *After the Deluge* book, and certainly, to the extent possible, today, under the current System.

More practical issues

In general, there needs to be a tripod of (1) metapolitical (the intersection of culture, politics, and society; (2) politics, broadly defined (as per Yockey, politics is activity related to power) including but not limited to electoral politics; and (3) community organization, and infrastructure (discussed in my *After the Deluge* book, for example, all see comments about the Romanian Legionary movement in this book).

See this:

https://eginotes.wordpress.com/2023/03/11/an-unbalanced-tripod-cause-and-effect/
As I have often written about before, the fundamental strategies that should inform Far Right activism are three (a tripod) main components that combined fall under the umbrella of politics (broadly defined): metapolitics; electoral politics; and community, organization, infrastructure.

A basic problem of Far Right activism in the so-called Dissent Right, particularly in America and the Anglosphere as a whole, is that the tripod is completely unbalanced, with a large metapolitical leg, with the other two either ineffectually small or not present at all. This can be, at least in part ascribed to the fact that the Anglosphere Far Right is firmly entrenched in a decentralized model that does not leave much activist space for anything other than groupuscles promoting their own forms of metapoltiics. This however leaves us with a "chicken or egg" question.

Do we emphasize metapolitics to the exclusion of the other two legs of the tripod because we are forced into a decentralized rhizome structure or are we forced to limit ourselves as groupuscular rhizomes because we have neglected proper organization, infrastructure, and community building and because we have eschewed electoral politics?

Both actually. There is a negative feedback loop established in which the rhizome structure forces the Far Right into putting all, or at least most, of its eggs into the metapolitical groupuscule basket, and then the lack of proper organization and the lack of a political and community presence precludes the ability to effectively manifest activism apart from metapolitics, and so on.

To be fair to the Far Right, the sociopolitical milieu after WWII more or less forced the rhizome structure on the Dissident Right, since more centralized forms of organization were and are typically subjected to de facto and de jure repression, including that from state actors. One could then state that the negative feedback loop started because of the pressures external to the Far Right.

However, that excuse only so far, because in the nearly 80 years since the end of WWII there have been, and remains, opportunities to build up the other two legs of the tripod (even when still maintaining, for the most part, the decentralized rhizome structure). However, the "movement" has been either unwilling to engage in these other activities, or has been unable to effectively actualize them when tried, due to general incompetence, poor judgement, sun-optimal strategies and tactics, bad leadership, and the ever-present affirmative action policy that enables the bad leadership and all of the negative consequences that flow from that. Expanding on the failures to build the other two legs of the tripod, we can observe the wasted opportunity of the 2017-2021 Trump Presidency, where the electoral leg was ignored and the organizational leg gave us moronic catastrophes like Unite the Right, with a total lack of real organizational infrastructure and community building. Then we have observed the constant infiltrations, the lack of operational security, and other such manifestations of ineptness.

The unwillingness to engage in these activities may in part be due to the Far Right's self-awareness of its unmitigated incompetence, but typically other excuses are given. For the last 50-60 years we have been hearing that organization, infrastructure, and community-building is "unnecessary" and "useless" because "the System is definitely going to collapse in the next five (or ten) years." The "collapse" is always "imminent" you see, so the only thing to do is to give donations (for what?) and practice marching through the woods eating twigs and branches. We are also told that "we can't vote our way out of this" ignoring all of the advantages engaging in electoral politics can provide even if voting in and of themselves is not the solution. American Far right complaints about the difficulties of third parties and the hostility of mainstream Republicans become ever less valid with the rise of right-wing populism within the GOP and the possibilities of leveraging implicitly White politics to open space for explicitly White political activism.

Of course, the fact that we have so many Chiefs and so few Indians also complicates things; many people want to be leaders, regardless of merit, and the people who do understand that they are follower material often cannot be motivated to actually do anything, apart from writing blog or social media comments, or giving donations to grifters. The inability to motivate people, or to give them anything constructive to do, even if you could motivate them, also contributes to the failure to develop the other legs of the tripod. And, by the way, all of this by no means implies that the metapolitical leg of the tripod is sound – I just claim that it is well developed. Unfortunately, the metapolitics of the Dissident Right is for the most part well developed nonsense (and that itself impedes balancing the tripod). But as regards the main thrust of this essay, the reasons why two legs of the tripod are so unbalanced, the cause and effect goes on both directions.

The organizational structure we are forced into causes the effect of an unbalanced tripod and the unbalanced tripod causes the effect of our decentralized rhizome organizational structure. And while the original impetus for the problem may have been external it has long since become a problem as much, or more, of an internal nature.

The Dissident Right is going to have to make a concerted effort to interrupt the negative feedback loop by effectively developing all legs of the activist tripod. But all of the problems discussed above would need to be addressed to allow that development to occur, and I am not sanguine about the chances for that, at least not in the current "movement."

Worse is Not Better and Suvorov's Law

I have criticized the "worse is better" paradigm with respect to pro-White activism, see here:

https://eginotes.wordpress.com/2021/03/26/worse-is-better-reconsidered/
https://eginotes.wordpress.com/2022/09/25/the-proper-dose/

Democratic Multiculturalism

Let us consider Dr. Frank Salter's idea of "democratic multiculturalism" – White majorities using the process of multiculturalism to advance their interests by demanding a seat at the table. This is part of the tripod of activism; Salter stated in *On Genetic Interests* that the only thing worse than a multiculturalism that does not work is one that does – because the latter allows for the smooth process of replacement of the majority to occur with a minimum of fuss. It is therefore imperative for multiculturalism **NOT** to work. Multiculturalism, as Salter points out, is based on minority mobilization and majority passivity. If the majority adopts aggressive multiculturalism tactics then we must consider that ***a multiculturalism for everyone inevitably means a multiculturalism for no one.***

General page:
https://eginotes.wordpress.com/category/democratic-multiculturalism/

Selected posts:
https://eginotes.wordpress.com/2023/04/23/demomulticult-101/
https://eginotes.wordpress.com/2019/12/02/democratic-multiculturalism-and-title-vi/
https://eginotes.wordpress.com/2023/02/14/dont-be-your-own-gravedigger/
https://eginotes.wordpress.com/2022/01/18/andrews-democratic-multiculturalism/

Grifting

Too many "pro-White leaders" seem obsessed with money, with constant fundraising - essentially non-stop tin cup panhandling for donations. It would be one thing of these people were productive and successful; in that case, they would be earning these donations and therefore it would be no problem. But the point is that they are utter failures who are soaking up resources that could be better utilized elsewhere. The "movement" has degenerated into an entertainment brand, where the "leaders" provide entertainment to the "activist" (sic) masses of "pro-Whites," who passively consume the content in exchange for providing financial support. That is a dead end and, essentially, fraud in the sense that anyone who believes that their support is promoting pro-White interests are being deluded, as they are similarly deluded by gaslighting claims that "we're winning."

The Moral Outlook

While organization, societal structure, and ideology are all important, I agree with the Romanian Legionaries that personal character, the moral structure, the worth of the human material, are paramount. Thus, we must have The New Man, a moral overman, an ethical-spiritual rebirth, first among leadership and then extending down to as many of our people as possible - among the activist class most of all - to achieve our objectives.

For more on morals and ethics, see:
https://eginotes.wordpress.com/2017/10/08/the-ethics-of-egi/

https://westdest.blogspot.com/2021/05/the-moral-state.html

The New Man

See this post:
https://westdest.blogspot.com/2019/09/the-new-man.html

Corneliu, make out of our country a country as beautiful as the sun, powerful and obedient to God.
- Ion Mota

Readers of my work know that I have a long-standing interest in the Romanian Legionary Movement, its leader Codreanu, as well as prominent followers such as Ion Mota. I have long understood that the Legionaries hit upon a core fundamental idea that escapes today's activists – that there is something more important than ideologies, political programs, memes, and dogma. This fundamental idea is improving the human material upon which you will build your movement. Renewal of self, renewal of the moral capital of the individual, creation of The New Man, all of this is essential to ultimate victory.

Trying to establish a movement on a foundation of human detritus will quickly lead to complete collapse, as we see today.

Consider the following interesting article:

Valentin Sandulescu - „Fascism and its Quest for the 'New Man:' The Case of the Romanian Legionary Movement," Studia Hebraica, No. 4, (2004), pp. 349 - 361.

Let's consider relevant excerpts from that article of relevance to The New Man:

…fascism developed an ideology and not just a reactionary movement, and identifies the goals of that ideology with the revolutionary will for a complete regeneration aimed at creating a new order and a "new man." … One may consider that the creation of what fascists termed the "new man" was the final goal of their cultural revolution…Therefore, the fascist project was based on a palingenetic myth, the idea of the nation's rebirth through the creation of a "new man."… Codreanu envisaged a revolutionary platform for his movement, proposing a radical transformation of the country by reforming its human component…The idea of building a "new country" through a "new type of man" was not a conventional one and did not need exclusively conventional methods to be put into practice…. For him, the Legion's regenerative project, what he called a "spiritual revolution," could not be fulfilled by ordinary man but by new, "spiritualised" human beings… Codreanu did not shy away from describing the "new man" as a modern hero, who had to show magnificent strengths in a plurality of fields…

See this:
https://miscarea.net/mota-ashes.htm

"It is not enough to reassert the ideals of the students; a student conference cannot be reduced to a mere show of ideology; a conference must be an occasion to study the interior capacity of students to achieve their ends. It is pointless to talk of ideals if, at the same time, one does look to the means by which these ideals will be achieved.

What is the capacity for sacrifice of the youth united at this conference? It is only by a fusion of the student's personal life with his ideal that the latter's achievement can be assured.

The essential thing is the spirit of sacrifice.

We all of us have the most formidable dynamite, the most advanced weapon of war, more powerful than tanks and machine guns: it is our own ashes! Every power in the world is destined to collapse, whilst it remains with the ashes of brave fighters, fallen for Justice and for God." - Ion Mota

Let us be brutally frank here. One reason (among others) that the Far Right makes little progress is the relatively poor quality of the human material in its ranks. Dissident Right "leadership" often talks of "eschewing defectives" – a process that they do not do; further, some of these "leaders" can justifiably be labelled defectives themselves. Now, someone may argue "but look at the Left, they are a bunch of highly defective BioLeninist freaks and yet they go from victory to victory." Yes, but the Left has the entire globalist System behind them, they are riding high on the waves of modern degeneracy, and so they can get away with being freakish defectives. Indeed, one could argue that they could have achieved even more had they not been defective; we can be thankful for that at least. We are on the Far Right, opposing the System, dissidents who not only want to stop the rising tide of degeneracy but also stimulate our own cleansing wave to wash away the rot, cannot afford to engage in battle with low quality human material.

The New Man should serve as a model for the direction we need to go. If the Right prizes quality over quantity, then let us first strive for quality and then expand in quantity based on a firm foundation of sound human material.

Hierarchy of Organization and the Legionary Approach

How should this overall approach be organized? There should be a hierarchical organizational structure, but, as well, not too over-centralized since that would strangle local initiative and put the whole endeavor in danger if enemies were able to seize control of certain key leadership positions.

But to the extent that there is some hierarchy, some leadership – and Whites *will* need leadership for both ideological as well as practical matters - I believe that this role can be performed by an elite, international, Pan-European, vanguardist "Legion." We need a Legion like the Legion of Michael the Archangel, founded by Corneliu Codreanu in Romania. See this:
https://archive.org/details/TheHistoryOfTheLegionaryMovement/History%20of%20the%20Legionary%20Movement%20-%20Horia%20Sima/

However, this Legion would need to be Pan-European, and international in scope. Such a group can constitute the elite vanguard leadership of the overall approach outlined here, helping to lead and organize the various organizations dedicated to the genetic, cultural physical (safety), economic, social,

political, legal, spiritual, etc. well-being of our people. As regards the sort of Legion I am referring to see this post:
https://westdest.blogspot.com/2015/08/for-my-legionaries.html

A relevant excerpt from that *Western Destiny* blog post, which was about Codreanu's *book For My Legionaries* is below.

Excerpt: *As is clear, Codreanu's movement and its emphasis on the New Man, squarely sits among the radicals, and it must be note that, while rejecting communism, the Legion also rejected predatory capitalism and plutocracy, and fought for social justice and a "fair shake" for Romanian workers. Such terms as "social justice" and "rights for workers" would no doubt cast a chill on the conservatives and their "sweet deals," and this helps to clarify some of the differences between the two groups.*

On pages 254-259 of this edition are two sub-chapters by Codreanu entitled Dangers That Threaten a Political Movement and The Critique of the Leader – these pages alone are worth the cost of the entire book. Somehow, by writing about Romanian nationalism of the post-WWI period, Codreanu also envisioned and predicted the pathetic failures – and some of the reasons for those failures - of the American "movement" of the period 1945-Present. It's all there – the inability to recognize and weed out infiltrators, agent provocateurs, incompetents, freaks, and defectives; the desperation for followers that means that anyone who meets the minimum criteria for membership and who professes any superficial allegiance is accepted into the very heart of the group, no questions asked; the inability to cut out/remove "gangrenous" elements before they infect the entire group; defects in character of leadership, leaders who are uninspiring, who do not know how to lead, who procrastinate and waste endless opportunities (how many Professor Cuzas have we had in the "movement"?) – the list goes on. Read those pages and you'll recognize the American "movement" in all its tragicomic pitifulness. You'll also recognize a number of "movement" blogs/websites that have been destroyed because of their inexplicable inability to recognize outright (in some cases, virtually self-declared) frauds and trolls, sites whose "accept one and all" attitude have led to the sorts of rampant infections Codreanu warned about in this book.

Also, starting on page 289 are two sub-chapters entitled The Beginnings of Legionary Life and Our Program, which are also of great value and are must reading. Of particular interest is that the Legionary Movement, as opposed to the "movement," did not recruit. They simply established their way of living, performed their activities, and those attracted to that lifestyle, those drawn to the Legionary life, came to them. And, if of good character, they were accepted, and only if they performed up to standards and only if the Legionary life was acceptable to them, they were retained. And once accepted, once a part of the Legionary "nest," the Legionary found himself in a comradely collectivist environment of like-minded persons following this way of living, not a rigid "Fuhrer principle" "movement" garbage dump of freakishness, procrastination, and incompetence. Note I use the phrase "way of living" to describe the Legionary "program" because that is precisely what it was: not an "official program" of detailed policies and memes, no "movement" stupidities with their invented sci-fi/fantasy "racial histories," calipers, "admixture ratios," dumb mantras, defective memes, ideological frameworks as flimsy as a house of cards. The Legionary "program" was to create a new type of Romanian, a New Man, to act, to become, to exert leadership within the national community - not to collect a bunch of bozos calling themselves "Superhitler1488aryanbloodssmanlonewolfultranaziswastika88148814," and/or folks with a documented history of mental illness, and/or obvious trolls with a documented history of blog-wrecking, or any other flotsam and jetsam of "movement" detritus, and then give these people "the keys to the kingdom" and then watch your blog flounder, your group files end up in the hands of "watchdog" groups, a quarter-century of "activism" yielding zero results, or any other typical "movement" outcome. Also, reading the Legion's history, one notes for the record that many of their enemies and traitors ended up

dead. Now, that last comment is NOT meant as any sort of advocacy for violence or any sort of thing, far from it – it is simply a statement of historical fact. Legionaries would sacrifice themselves – often on their own initiative – for the cause, and NOT by some moronic stupidity of shooting up a church or movie house, but by the specific targeting of their very public enemies. Again, that's simply a statement of fact and not advocacy or promotion of anything. I also note that the more the "movement" talks about "eschewing defectives," the more defectives of the types noted above are handed those keys and are welcomed with open arms. The "movement" is a joke; the Legionary Movement was of deadly seriousness.

I also note that the devoutly Christian Codreanu was forced to admit that most Romanian priests were openly hostile to the vehemently pro-Christian Legionary Movement. The great love that Traditionalists have for Christianity is an unrequited love, indeed.

Toward the end of the book Codreanu wrote a critique of democracy that ranks with Yockey's own fine analysis of that subject. Codreanu dissects the unsuitability of democracy to solve national problems and provide national leadership. He asserts that an elite, which rises based on ability and personal qualities, is required. How exactly are the elite chosen? If a national elite already exists, it must choose its successor, and do so by confirming for leadership those who have proven themselves worthy. What if there is no pre-existing nationalist elite? How does the process begin? Codreanu writes…the real elite is born out of war with the degenerate elite. In other words, the founding elite of the national state is formed by those who have waged war against the degenerate elites of the anti-nationalists. Codreanu not only rejects democratically elected elites but, also (and interestingly from a movement that was so pro-monarchy) hereditary elites; indeed, Codreanu cogently observes that the replacement of an original elite of merit by elites of heredity (i.e., the original nobility earn their status through war and politics and then degenerates into a hereditary caste) is what caused the democratic revolutions to begin with. Analogous to my own statement that superiority must be earned and is not a birthright of any individual, group, or ethny, Codreanu proposes an elite of merit and ability, one that is rejuvenated by fresh blood each generation. Such analyses demonstrate that Codreanu the man of action was also a solid practical political theorist.

Codreanu also asserted that the movement must move on three levels: the individual, the national collective, and the nation throughout the ages, and each preceding level must accept the preeminence of the next highest level, with the nation over time (what we today would focus on as ethny or race) being of the highest level of importance.

Also see:
https://westdest.blogspot.com/2021/07/holy-legionary-youth.html

Should my old concept of "Legion Europa" be revived? That is something to consider.

Infiltration and Operational Security

A detailed discussion of operational security for the endeavors outlined here is beyond the scope of this work. In brief, what we need is a professional, competent, and effective strategy that outlines practical steps with respect to operational security. The presence of infiltrators, informers, moles, and *agent provocateurs* in dissident movements is inevitable. It is necessary to limit their presence to the degree possible, particularly among the higher ranks, limit their access to important information and decision making, prevent their activity to derail group effectiveness, etc. It is important that, for the most part, the activities outlined in this work are such that, in the end, it doesn't matter if others know

about it. These activities for the most part are public works based on supporting the well-being of a specific community. These activities are not guerilla warfare or anything of the sort.

Of course, with respect to infiltration, the opposite should hold, **OUR** people should be infiltrating **THEIR** System. But discussion of such strategies is, again, beyond the scope of this work.

Legal Issues

Similarly, detailed discussions about legal issues are beyond the scope of this work. No doubt governments, whether still majority White in the present time or majority non-White in a post-national future, will (and have at the present time) use lawfare against organizations and infrastructures that promote the interests of our people. A top priority for any activity, and we need this today, are organizations and infrastructures that defend our legal rights within whatever governmental system we find ourselves. The Dissident Right has heretofore struggled while being, for the most part, completely defenseless from a legal standpoint; that is mostly due to the incompetence, ineffectiveness, foolishness, and selfishness of Dissident Right "leadership." Obviously, this must change and the sooner the better.

Free Speech

The fight for free speech and freedom of expression is essential for our cause, and it is one that many in the Dissident Right, particularly in Europe, have foolishly disregarded (I have personal experience in dealing with such people). This is of sufficient importance that I have a Free Speech section in the Appendix devoted to arguments in favor of free speech, taken from my *EGI Notes* blog. I encourage you to use those arguments in your own activist work.

Electoral Politics and Mainstreaming

We absolutely must be involved in electoral politics; I have written about this much in the past. Even if there is no chance of victory in any electoral race, political involvement legitimizes our positions, spreads propaganda, gets people organized (and these can then later be used for other activities), attracts recruits, etc. Any political victories, if they do occur, would not only boost morale and not only help spread our message, but would place our people in positions of authority within the System. We need people in positions of authority, including in elected office, to provide "cover" for our other activities, to leverage their positions to assist in any way possible, even if that assistance is only to obstruct and limit the persecution of our activities by the System. We need representation in the halls or power; this is another avenue of activity heretofore ignored by the Dissident Right in America, and we can see the consequences of that in decades of utter failure. Of course, we must husband our (limited) resources (but why must our resources always be limited? – ask your failed "leaders"), but the electoral politics leg of our approach must not be neglected. We just need to be strategic about it.

I have long been against "mainstreaming" – the softening and moderating of Dissident Right/Far Right positions to "enhance electability" and "attract more moderate voters." First, remember that electoral politics are a means to an end; winning an election is not an end to itself. Second, mainstreaming repels and demoralizes hardcore activists and delegitimizes our agenda; by changing the agenda we tacitly admit something is wrong with it. Third, mainstreaming almost never succeeds. How many times has an election been won by this strategy? Not many. What happens most often is that the Far Right moves so close to the political center that the Center-Right can adopt and co-opt enough of the Far Right's positions (by false promises of course) to poach Far Right voters. Meanwhile, many of those voters who are suspicious of the Far Right's history won't vote for them no matter how much they mainstream.

Fourth, there is evidence that "farstreaming" – when a rightist candidate moves further and further to the right – is more successful as an electoral strategy. Orban's popularity in Hungary has increased as he has moved to the right. Trump won in 2016 by adopting positions that won favor among the American "Alt Right." True, Trump was a disappointment as President then, but that was due to his personal failings, not part of an inherent flaw in the farstreaming approach. Fifth, even in those rare instances that a mainstreaming candidate wins, the nature of that victory is such that they will do nothing useful when in power, the ends and means are confused (see point number one). At the time I write this, Meloni in Italy is a perfect example of this fifth point.

True leadership consists in bringing the voters over to your side, not surrendering and bringing your side to the voters. What do I suggest? We need a combination of radical policies, forcefully promoted, but with calm and rational speech. Essentially, this is the Teddy Roosevelt "speak softly but carry a big stick" approach (as opposed to Trump's "speak loudly and carry a twig" tragicomedy approach).

See this:
https://eginotes.wordpress.com/2022/04/07/farstreaming-vs-mainstreaming/

CONCLUSION

Summing Up

I go back to what I wrote at the beginning:

White nationalism, simply put, is racial nationalism for persons of European descent ("Whites"). Racial nationalism is a form of nationalism that transcends mere ethnic nationalism; it is nationalism at the level of the entire race – Our Race Is Our Nation (O.R.I.O.N.).

That is what White nationalism ultimately is about.

What Next?

Now that you understand what authentic White nationalism is, it is time to stand up for your people (legally, non-violently, rationally) while opposing the enemies of your people, as well as opposing those, including those on the Far Right, with an agenda to distort the meaning of White nationalism and by so doing rob the term of any real meaning.

If any nationalists of European descent desire further input from me with respect to these arguments, I can be contacted at my *Gab* account: https://gab.com/theodoresallis - that account and my blogs are also listed below.

Ted Sallis
Occupied United States of America
2024

More information on the author and his work:

Blogs:
https://eginotes.wordpress.com/

https://westdest.blogspot.com/

***Gab* account:**
https://gab.com/theodoresallis

APPENDIX

Ethnic Genetic Interests

A background introduction to ethnic genetic interests can be found here, which is reproduced below. More importantly, see the foundational work that this is based upon:
Population and Environment (Vol. 24, No. 2, November 2002, pages 111-140), entitled: "Estimating Ethnic Genetic Interests: Is it Adaptive to Resist Replacement Migration?" He then followed this crucially important article with an even more detailed study in the book, On Genetic Interests: Family, Ethnicity, and Humanity in an Age of Mass Migration, 2nd ed. (New Brunswick, N.J.: Transaction Publishers, 2007).

See post:
https://eginotes.wordpress.com/2009/06/28/egi-english/

Introduction

"Mainstream" discussions about immigration, race, and the implications of a multiracial society usually consider only secondary questions such as economics, crime, culture, etc. They ignore the ultimate interest of a people: genetic continuity. No rational person would support policies that would, on the one hand, "enrich" their family while, on the other hand, simultaneously replace their family with strangers. And yet we seem to completely ignore the large scale effects of public policies on our greater "extended family"–the racial and ethnic groups to which we belong.

Concerned individuals have awaited a comprehensive and honest study of these issues. The wait is over. Dr. Frank Salter has published just such an analysis in the journal Population and Environment (Vol. 24, No. 2, November 2002, pages 111-140), entitled: "Estimating Ethnic Genetic Interests: Is it Adaptive to Resist Replacement Migration?" He has then followed this crucially important article with an even more detailed study in the book, On Genetic Interests: Family, Ethnicity, and Humanity in an Age of Mass Migration, 2nd ed. (New Brunswick, N.J.: Transaction Publishers, 2007). The following summarizes Dr. Salter's work.

Basic Considerations

Essentially, life as we know it is ultimately about the propagation of distinctive genetic information from one generation to the next. Living organisms can be seen as the vehicles by which this propagation occurs. Family members share many of the same distinctive genetic information, so a person's fitness is increased by the survival and reproductive success of his or her family. This is true also for population groups, or "ethnies," a term which can refer to races, ethnic groups, and/or various subgroupings of these. Like families, members of an ethny have more distinctive genetic information in common with each other than they do with people of other populations. Although the genetic relationship of ethny members is more diluted than that of family members, ethnies are larger reservoirs of genetic interests for their members because of their size, which can number in the many millions Therefore, it can be as adaptive, or more so, to support one's ethnic or racial group as it would be to support one's own family.

A defined territory is crucial for the survival of an ethny. In the long run, territory is crucial for survival, and human history is largely a record of groups expanding and contracting, conquering or being conquered, migrating or being displaced by migrants. The loss of territory, whether by military defeat or displacement by migrants, brings ethnic diminishment or destruction–precisely what is happening in the "multicultural" West today. An important part of Dr. Salter's work is a quantitative analysis of this negative genetic impact.

Carrying Capacity

Dr. Salter's analysis is based on two concepts: carrying capacity and genetic kinship. Carrying capacity is the maximum population that can live in a given territory. Although technology and increased economic efficiency can increase carrying capacity, there is a practical limit above which further population growth is not possible.

Many ecologists believe we are approaching, or have surpassed, the practical carrying capacity of the Earth. Even if these ecologists are wrong about the Earth as a whole, it is clear that carrying capacity has already been exceeded in those areas where over-population has badly damaged the environment or depleted natural resources.

Immigration undermines the interests of natives even if their territory has not reached its carrying capacity. For example, the carrying capacity of the United States is probably significantly greater than its current population. However, one day its carrying capacity will be reached, and if at that point part of the country is filled with the descendants of today's immigrants, natives will have no room into which they can expand. In other words, even if the carrying capacity of the United States is as high as 600 million or more, if that population figure is ever reached, some portion will be the descendants of alien immigrants. The presence of millions of non-whites will make the parts of the United States they occupy unavailable to whites. We may reach carrying capacity later rather than sooner, but since the earth is a "closed system," it will happen eventually. The same principles apply to any other nation, including the nations of Europe, many of which are more densely populated that is the United States.

Kinship and Child Equivalents

It is important to note that Dr. Salter treats the arrival of immigrants, not as a simple addition to the population, but as a one-for-one displacement of natives. This is methodologically correct, because when a nation reaches its carrying capacity, it is the presence of immigrants and their descendants that makes it impossible for natives to increase their numbers. What may not appear to be one-for-one displacement today will, in retrospect, be seen to be precisely that. The other concept central to Dr. Salter's argument is genetic kinship. Even though all humans share much genetic information, kinship is a measure of the genetic similarities and differences above and beyond this general genetic sharing.

Dr. Salter expresses the loss of genetic interest in units he calls "child-equivalents." In other words, Dr. Salter is asking: for any given member of the native population, what is the number of lost children that would equal the loss of his or her genetic interests caused by the arrival of a certain number of alien peoples? Note that we are not talking about actual children, but genetic equivalents put into the form of the parent-child relationship.

Put differently, the arrival of immigrants from other ethnies will change the genetic character of a population, and make it more alien to every member of the native ethny. The amount of genetic change, from the point of view of any given member of the native group, can be calculated as the equivalent of

the number of children not born to that person. This is putting a number on the replacement of members of one group by members of another. Some examples will make this clearer.

The data that Dr. Salter used for these calculations derives from genetic assays. Please note that these specific studies are somewhat dated, although the most basic findings have been replicated in more recent research. It is very important to note that these data almost certainly underestimate the extent of genetic interests and underestimate the genetic damage done by immigration and multiracialism. That is because not only are the original studies somewhat dated and not as detailed as later work, but the findings do not include differences inherent in higher order genetic structure, which also contribute to genetic interests.

Dr. Salter begins by considering the English as the native population, and examines the effects of the immigration of 10,000 Danes, an ethny that is genetically very close to the English. Replacing 10,000 Englishmen with 10,000 Danes changes the genetic characteristics of the population so much that the resulting "post-displacement" population differs from the undisturbed population by the equivalent of an Englishman (or woman) "not having had" 167 children! Again, we are not talking about actual children, but of the genetic equivalent.

Effects of Immigration and a Multiracial Society

Let us consider other examples. What if the immigrants were Bantus–a population very genetically distant from the English–rather than Danes? Here the genetic cost to any given Englishman of the arrival of 10,000 Bantus is the equivalent of 10,854 lost children! Clearly, the extent of the genetic transformation of a population depends on the genetic distance between the native and immigrant populations.

What if the levels of immigration were greater, and more in keeping with the massive displacement of Western peoples we observe today? If 12.5 million Englishmen were replaced by an equal number of Danes, the genetic loss to each individual Englishman would be the equivalent of 209,000 children not born; if the immigrants were from India, the loss would be 2.6 million children; if the immigrants were Bantus, 13 million.

These figures are not "guesses"; they are objective, mathematical results based on genetic data. As stated above, these figures likely underestimate the real genetic damage.

It is also important to stress that this loss is not somehow reduced by being spread over the entire native population. The loss in terms of genetic equivalents reflects the change in population from the point of view of every member of the native populace. Dr. Salter writes: "For a native woman it is equivalent to the loss of her children and grandchildren, for a native man it is equivalent to the loss of his children and grandchildren, though on a much larger scale."

To further illustrate these points Salter then determines the number of immigrants of group y necessary to reduce the genetic interests of a random member of native group x by one child equivalent. For Europeans, an average of only 1.1 African or 1.7 Northeast Asian immigrants is sufficient for the loss of one child equivalent. In other words, using conservative genetic data that likely underestimate these effects, the presence of about one African, or about two Northeast Asians, damages the genetic interests of a typical white (i.e., of European ancestry) person to a degree equivalent to that of losing a child. This is a powerful and personal argument against racially alien immigration and against a multiracial society.

While plunging birthrates may be damaging for European-derived peoples, their replacement by genetically alien immigrants is much worse. A falling birthrate reduces the population but does not transform it, and a future increase in birthrates can always make up for the loss. Once immigrants have established themselves in a territory their genes are a permanent addition.

From the standpoint of genetic interests, the idea that "immigration makes up for low native birthrates" is pathological. The assertion that immigrants must be imported for "economic" reasons, or for some other short-sighted rationale, is therefore exposed as incredibly destructive to the interests of the natives.

Any consideration of the costs vs. benefits of immigration–or of a multiracial society in general–must absolutely consider the costs incurred at the most basic, most personal, and most fundamental human level. After all, humans are living, breathing organisms–"economic growth" or other issues are important only insofar as they influence real, living humans and human interests. A people do not "benefit" from "X" if "X" results in that people's displacement and their replacement by others to an extent equivalent to mass murder.

Genetically, mass alien immigration is genocide. Similarly, a multicultural, multiracial society that manages the demographic eclipse of its majority population is also practicing genocide. These are facts which cannot be responsibly evaded.

Biopolitics

This is not meant to inspire dislike or anger towards immigrants–or towards any other people. On the contrary, such emotions are self-defeating and counter-productive. After all, these peoples are only taking advantage of the opportunities given to them for a better life and to expand their numbers in other peoples' lands.

No, the ultimate causes of Western decline are that the governments and "leaders" of the West are openly and actively betraying the interests of their own peoples, and that the peoples of the West themselves, all too comfortable and unconcerned with their own demise, are seemingly uninterested in defending their interests. Or is it that Westerners are grossly uninformed about where their real interests lie?

Thus, this essay has three basic purposes. First, to introduce the fundamentally important concept of genetic interests–which are ultimate interests–to Western peoples. Second, to explain, succinctly but precisely, what is at stake: the demographic decline of an entire people, with a consequent devastating personal loss for each and every member of that people. Third, to encourage Western peoples, so informed, to engage in legal, peaceful, non-violent, and rational sociopolitical activism to pursue their genetic interests. Which means: to ensure their own survival.

What is required is the practice of biopolitics –the fusion of biological, human concerns with political action and public policy initiatives. Westerners need to stop focusing exclusively on secondary issues such as economics and economic growth, "cultural assimilation," employment opportunities, funding for pensions, and a myriad of other concerns which–while certainly important and certainly worthy of interest and consideration–pale in significance compared to the ultimate problem of demographic displacement.

Survival comes first. All else comes second. Genetic interests come first. Other interests come second. Biopolitics will reorder priorities in the recognition that the well-being of the Peoples of the West first requires that these peoples continue to exist. Biopolitics will ensure that they do.

This essay is adapted from an analysis of Dr. Salter's work that was published in the February 2003 issue of the journal American Renaissance.

Defending Salterism - My work defending Salterian EGI:
https://eginotes.wordpress.com/category/defending-salterism/

Yockeyian genetics

The post:
http://westdest.blogspot.com/2022/01/yockeyian-genetics.html ***The following is an edited form (thus, the main text not italicized) of that post***. Let us consider how a Yockeyian Imperium could affect the genetics of the European peoples constituting such a geopolitical entity.

Let us consider this paper:

https://journals.plos.org/plosgenetics/article/info%3Adoi%2F10.1371%2Fjournal.pgen.1003316
Population stratification caused by nonrandom mating between groups of the same species is often due to geographical distances leading to physical separation followed by genetic drift of allele frequencies in each group. In humans, population structures are also often driven by geographical barriers or distances; however, humans might also be structured by abstract factors such as culture, a consequence of their reasoning and self-awareness. Religion in particular, is one of the unusual conceptual factors that can drive human population structures. This study explores the Levant, a region flanked by the Middle East and Europe, where individual and population relationships are still strongly influenced by religion. We show that religious affiliation had a strong impact on the genomes of the Levantines. In particular, conversion of the region's populations to Islam appears to have introduced major rearrangements in populations' relations through admixture with culturally similar but geographically remote populations, leading to genetic similarities between remarkably distant populations like Jordanians, Moroccans, and Yemenis. Conversely, other populations, like Christians and Druze, became genetically isolated in the new cultural environment. We reconstructed the genetic structure of the Levantines and found that a pre-Islamic expansion Levant was more genetically similar to Europeans than to Middle Easterners.

The last part – *"a pre-Islamic expansion Levant was more genetically similar to Europeans than to Middle Easterners"* – has some relevance with respect to putative "Levantine immigrants and slaves" in Ancient Rome, who may have been much more "genetically similar to Europeans" than are Middle Easterners today. Note also that post-Islamic expansion Muslim influx into Southern Europe may have been mostly Berber types (and that, with a net effect of only a few percentage points of ancestry, at the greatest). But those are the details.

The main point is that cultural similarity can influence genetics to bring culturally similar people to become more genetically similar, and more genetically distant and distinct from culturally alien peoples, even if the cultural aliens are geographically close and not much genetically different to begin with. The same principle can extend to the realm of politics and High Culture-Politics as that of a Yockeyian Imperium. Thus, we can understand how cultural-civilizational-political boundaries can influence genetic boundaries between peoples.

Consider this.

https://dienekes.blogspot.com/2012/08/1000-genomes-project-community-meeting.html

…during the last 1,000 generations there are more coalescences between Beijing Chinese and Japanese rather than Beijing Chinese and southern Chinese; in more recent times, there are more coalescences between Chinese groups. This makes some sense, if we suppose that -as seems likely- Mongoloids spread north-to-south across China during prehistory; the Japanese are thus linked -in older times- with northern Chinese, both of which are mostly descended from the northern Mongoloids; in more recent times, especially after the emergence of a uniquely Chinese polity and culture, the Chinese tend to marry other Chinese, hence they share more recent common ancestors within the country itself.

The take home point of this:

The same can apply to Europe and any (relatively small) potential kinship overlap that may currently exist between Europeans and non-Europeans. Once a "Western Imperium" is established, and gene flow from outside is stopped, over time, genetic distance between those groups within the Imperium and those outside will increase. Thus, even if there is no increase in gene flow within the Imperium, the fact that a genetic division will be established with the "outer groups" will ensure that Europeans will, over time, form an ever more cohesive genetic grouping, more clearly separated from non-Europeans. Thus, proximate influences ultimate, and genetic boundaries can become increasingly well matched with political-cultural-civilizational boundaries once gene flow between civilizational groups is stopped. And there is more than enough genetic diversity within each civilizational bloc to satisfy biological requirements in the absence of any inter-continental and inter-civilizational gene flow.

Genetic drift, selection, and other such processes would take place, with the within vs. without distinction further pushing Europeans and non-Europeans farther apart. There would also be, to an extent, increasing cultural distinctiveness to mirror that of genes/biology. The last part about *"biological requirements"* refers to an adequate amount of genetic diversity to enhance fitness, avoid inbreeding depression, and to provide the genetic variation to deal with changes in the environment (broadly defined).

So, we see that a political-cultural entity, the Yockeyian Imperium, would affect the genetics of its constituent peoples in such a manner as to support the underlying foundation of the Imperium entity itself, the organic solidarity of the European peoples.

See this genetic data:
https://4.bp.blogspot.com/-uwDKeF7HnRM/WFJ68fzbfUI/AAAAAAAABCA/btxoo-6thC8_EZMhWX6_sPGPQ8HiONaWACLcB/s525/sazzini2016-fig2a.jpg

Consider that principal components analysis (PCA). By tightly restricting any possible gene flow strictly to the European Imperium, one would expect, over time, the European and non-European areas to be more distinct and segregated than they are presently, with the European PCA likely becoming more concentrated within a space of the two major axes (PC1 and PC2). Certainly, any tendency of greater intra-European dispersion and European/non-European convergence – the latter of which is no doubt being facilitated by alien immigration into Europe – would be repressed, and the opposing trends promoted. Any possibility that a given European and non-European ethny would be genetically closer than two European ethnies would also be eliminated over time by the processes inherent in restricting

gene flow strictly within the European family of nations. Thus, any such kinship overlap, if such exists, between, say, Europeans and non-European Caucasians, would be eliminated, as discussed above.

Cypriots are found in between Southern Italians and Near Easterners, thus, between Southern Europeans and non-European Caucasians. If Greek Cypriots are included in the Imperium while Turkish Cypriots are excluded, then the former group will, over time, converge with Southern Europeans in PCA while the latter will drift in the direction of Turks – because of restricting any (low level, see below) gene flow to the proper categories.

Now, one could speculate that the EU, and freedom of movement within it, would promote an increasing convergence and concentration of European PCA, but then the introduction of alien elements, not always evenly distributed among EU members) would counter-act that to an extent (e.g., a large number of Turks in Germany would, in the event of admixture, move Germans away from other Europeans, who are infested with alien types other than Turks - with the alien invaders being less interested in moving away from their favorite host nations than are natives willing to move elsewhere). So, the current EU, which combines both freedom of movement within and porous borders without, is not optimal for the proposed “Yockeyian Genetics.”

Now, one can argue that from the strict perspective of so-called Yockeyian genetics, the optimal situation would be an internal European-only panmixia, with complete internal freedom of movement and significant inter-marriage, coupled to a complete lack of movement and admixture with non-Europeans. While true, that would have the negative effect of erasing established European ethnic identities, and creating a generalized European type, which is not the objective of Pan-Europeanism (regardless of what its opponents claim). Thus, the objective of Yockeyian genetics is not the optimal, and most rapid, creation of a generalized Pan-European genetic type (with a highly concentrated PCA). Indeed, the type of Imperium I have in mind would have less internal movement than the current EU, to safeguard the uniqueness of specific European types. Instead, I propose to completely shut off outside influences, while allowing for, over time, low level intra-European gene flow to result in an increased European/non-European separation, and a degree of concentration of the European PCA, while still preserving the overall PCA (genes correlated with geography) structure and the uniqueness of the European types. A slow and modest “tightening” of the PCA over time with respect to Europeans, coupled to increased distance to non-Europeans is the objective, with the concomitant, desired elimination of any possible European/non-European kinship overlap. Thus, in every case, genetic distances between any chosen European ethnies would always be less than genetic distances between any European and non-European ethnies (in most cases, this is true today, but there may be some breakdown of that between the farthest ends of the genetic spectrum).

Thus, this would **NOT** be any panmixia, but the normal low level gene flow that has always occurred in history between distinct peoples, but in this case, restricted in the manner described above. Of course, if some European ethny wants to follow its own evolutionary path, and be completely genetically isolated from all other groups, to promote divergence, that’s fine; freedom of association would be respected (but the opposite, bringing in racial and cultural aliens from outside the European sphere, would not be tolerated). But, given the behavior of people within the EU today, I suspect the opposite would be more of an issue – people clamoring for free movement between Imperium nations, a movement that would need to be restricted (to some significant degree) to preserve ethnic distinctiveness. These are details that would need to be worked out.

The consequences with respect to Salterian EGI would be supportive of the Imperium idea. Eliminating potential kinship overlap with groups outside the Imperium, and concentrating (to a natural extent over time, again, not a panmixia that would harm the more local specific EGI of individual ethnies) the

European genepool, the EGI cost/benefit ratio would ever increasingly move into the direction of maximizing benefits and minimizing costs of the Imperium idea. Genetic distance to groups outside the Imperium would increase, making it more and more beneficial to exclude such groups and minimizing costs that would have obtained if kinship overlapped across the Imperium boundaries existed. Genetic distances within the Imperium would in all cases be less than any case of cross-boundary genetic distance, again maximizing benefits and minimizing costs. Not only would net EGI benefit from the Imperium arrangement (in that any significant EGI costs would be more than compensated by counterbalancing benefits), but by eliminating much of the costs, gross EGI would be maximized as well. This would particularly be the case if the uniqueness of individual ethnies is maintained, so the best of both worlds occur – individual ethnic group EGI is preserved, while Pan-European EGI is maximized as well.

To summarize, in outline form:

1. A Pan-European state (Imperium) would be set up that would have the effect of an enhancement of net EGI, by advancing the interests of the group of peoples and thus the interest of each constituting group.

2. To safeguard the uniqueness of the constituent groups, movement and mixture between these groups would be restricted, preventing any panmixia and loss of biological and cultural ethnic distinctiveness. Of course, there would be some (limited) movement and gene flow, consistent with what has occurred throughout European history.

3. At the same time, movement and mixture from without the Imperium, from biologically and culturally alien non-European peoples, would be strictly forbidden and absolutely restricted.

4. Thus, what would obtain over historical, evolutionary time is a complete absence of gene flow from the outside, coupled with continuous, low level, internal gene flow. Genetic drift, selection, and other such processes would take place, with the within vs. without distinction further pushing Europeans and non-Europeans farther apart.

5. These processes would have the effect, over time, of increasing the genetic distance of groups within vs. without the Imperium (European vs. non-European), while genetic distances within the Imperium would be maintained and/or slowly decreased (to an extent) over time.

6. Kinship overlap within/without would be eliminated due to these processes (particularly the strict isolation from outside gene flow). Thus, in every possible case, any European ethnies chosen for comparison would be genetically closer (measured with genetic kinship/gene sharing, Fst, or whatever) than would be any European ethny compared to a non-European one. In PCA, European groups would be more separated from non-Europeans, and the European groups may be expected to slowly concentrate around a narrower core grouping along the major axes of genetic variation – Europeans less spread out among themselves, but more isolated from others.

7. These processes would take place naturally over long-time frames, with ethnic distinctiveness being maintained, preserving local EGI while enhancing group EGI, leading to not only an increase in net EGI but gross EGI as well, a more optimal profile of genetic interests with costs minimized.

Would this process take centuries and millennia? Yes. An enduring structure is required, with an elite caste whose mission is to monitor and guide the process of directing European genetics. One would expect sampling of genetic metrics over time to evaluate the process, make sure all is going as planned,

and to adjust as necessary. Some formula needs to be designed to make sure the process is politically and evolutionarily stable over time, that it is not hijacked or discarded, and does not become subject to elite free riding. Considerations of "freedom" need to be put into context – the ultimate freedom is the freedom to exist and to pursue genetic interests. Further, as an elite project, this would not interfere with the day-to-day life of most people, except for restrictions on movement between nations (and more so, in/out of the Imperium). But how many people relocate to other nations? And if one's nation is an orderly nationalist state, as would be under this scheme, why would they want to?

Note for current approach: What was written about Yockeyian Genetics applies if the approach described in this work is used to achieve victory, if we succeed in establishing ethnostates, and, particularly, the Imperium. Even the combination scenario is directly relevant, as at least one ethnostate would be involved. But what about the post-national scenario? Maintaining, never mind increasing, European genetic distinctiveness is going to be much more difficult to achieve with Europeans as a post-national, Diaspora-style minority in majority Colored nations. However, I have stated that strict endogamy must be an essential part of the post-national strategy; therefore, the seven steps outlined above could still occur, with the first three steps achieved by cultural separation rather than geographical separation. So, in the last analysis, if strict racial endogamy is achieved, the outcome can be the same. The coalescence of European genetics will be more difficult in the post-national scenario, but not impossible.

Ethnocentrism

Re:
Max Hartshorna, Artem Kaznatcheeva and Thomas Shultz (2013), McGill University Psychology, Canada; McGill University, Canada, *The Evolutionary Dominance of Ethnocentric Cooperation*, Journal of Artificial Societies and Social Simulation 16 (3) 7, https://www.jasss.org/16/3/7.html, DOI: 10.18564/jasss.2176

This paper is free online here: https://www.jasss.org/16/3/7.html

I reproduce an edited version (thus, the main text not italicized) of a blog post I wrote about it, analyzing certain quoted excerpts; again, the whole thing is open access, freely available, so I suggest you read it yourself.

The blog post:
https://eginotes.wordpress.com/2023/08/06/adaptive-ethnocentrism-redux/

I have discussed this body of work before. It is worthwhile to take a closer look at it now. I strongly urge you to read the whole thing, the original paper, for yourself, and use my analysis as a guide to point out the most important biopolitical points and interpretations.

Excerpts of the paper (in italics), with my commentary:

Abstract

Recent agent-based computer simulations suggest that ethnocentrism, often thought to rely on complex social cognition and learning, may have arisen through biological evolution. From a random start, ethnocentric strategies dominate other possible strategies (selfish, traitorous, and humanitarian) based on cooperation or non-cooperation with in-group and out-group agents. Here we show that ethnocentrism eventually overcomes its closest competitor, humanitarianism, by exploiting

humanitarian cooperation across group boundaries. Selfish and traitorous strategies are self-limiting because such agents do not cooperate with agents sharing the same genes. Traitorous strategies fare even worse than selfish ones because traitors are exploited by ethnocentrics across group boundaries in the same manner as humanitarians are, via unreciprocated cooperation. By tracking evolution across time, we find individual differences between evolving worlds in terms of early humanitarian competition with ethnocentrism, including early stages of humanitarian dominance. Our evidence indicates that such variation, in terms of differences between humanitarian and ethnocentric agents, is normally distributed and due to early, rather than later, stochastic differences in immigrant strategies.

The paper uses computational modeling to determine the adaptiveness of four evolutionary strategies: selfish, traitorous, ethnocentric, and humanitarian. These are defined in the paper as follows:

Selfish A strategy of defecting against all other agents.
Traitor A strategy of cooperating with agents of a different tag and defecting against agents of one's own tag.
Ethnocentric A strategy of cooperating with agents of one's own tag and defecting against agents with a different tag.
Humanitarian A strategy of cooperating with all other agents.

By "agents" they mean individuals and by "tags" they mean the groups with which the individuals are associated. We can consider "tags" to be "ethnies" in the human context.

Note that the "selfish" strategy is essentially free riding, which has been described by leftists and HBDers as an alleged major impediment to ethnocentric ethnic nepotism, although Kevin MacDonald and Frank Salter have effectively argued against that as have I. The "traitorous" approach, which I consider an alternative form of free riding, and which can be defined as cooperating with outgroups and betraying your own ingroup, is, in practice, confined only to European-derived peoples; no other groups do this (although isolated individuals of such groups may, but these examples are vanishingly rare). The traitorous approach can also be associated with HBD and Racial Proximity Theory (RPT). In general, the findings are that ethnocentrism not only can be selected for but that it is ultimately the preferred evolutionarily stable outcome, outcompeting its major rival of humanitarianism "as world population saturates." Note that selfish and traitorous strategies fare poorly, in contrast to the lies told to us by the Leftist and HBD crowds, with the selfish typically doing better than the traitorous except for when ethnocentric strategies are excluded. It is perhaps not surprising that traitorous approaches do so poorly, which reflects real world experience.

Ethnocentrism is the tendency to favor one's own group at the expense of other groups. It is implicated in a variety of important phenomena from voting patterns to ethnic discrimination and armed conflict. It is widely believed in social science that ethnocentrism involves extensive social learning and considerable social and cognitive abilities (Hewstone, Rubin, & Willis 2002; LeVine & Campbell 1972; Sherif 1966). However, there is also evidence that ethnocentrism is common throughout a diverse range of animal (Chase 1980) and even plant (Dudley & File 2007; Runyon, Mescher & De Moraes 2006) species. Such evidence suggests that ethnocentrism may be rooted in biological evolution, and that its essential cognitive component is quite simple: the ability to distinguish in- vs. out-group members and select different behaviors based on that distinction.

We already see the authors essentially eviscerating the Leftist/HBD arguments that ethnocentrism/ethnic nepotism/ethnic altruism could not have evolved, with lots of huffing and puffing by the Left and by HBD about free riders. Although (as Frank Salter and I have exhaustively argued)

the evolution of ethnocentrism is **NOT** required for a conscious, rational pursuit of EGI, it is nevertheless useful to note that ethnocentrism can, and has, evolved, is more adaptive than competing strategies, and thus is an optional and important addition to the toolkit of those who want to promote EGI.

Recent computer simulations with simple abstract agents demonstrate that ethnocentrism can indeed originate through evolutionary processes (Hammond & Axelrod 2006a, 2006b). The agents in these simulations can either defect against, or cooperate with, other in-group or out-group agents, generating four possible strategies: (a) a selfish strategy of constant defection, (b) a traitorous strategy of cooperation with out-group, but not in-group, agents, (c) an ethnocentric strategy of cooperation within one's own group but not with agents from different groups, and (d) a humanitarian strategy of indiscriminate cooperation. From a random starting point, ethnocentrism evolves to become the dominant strategy under some variation in parameter settings, eventually characterizing about 75% of the world population.

Indeed. In the real world, the other 25%, the unfit, would include European-derived people.

The average proportions of the four strategies during the last 100 of 2000 evolutionary cycles were .08 selfish, .02 traitorous, .75 ethnocentric, and .15 humanitarian (Hammond & Axelrod 2006b). Systematic doubling and halving of key parameters (e.g., lattice size, number of cycles, number of tags, cost of cooperation) did not alter this distribution much, suggesting that evolution of ethnocentrism is not a knife-edge phenomenon but is instead quite robust. In fact, (Kaznatcheev 2010a) showed that the model is also robust to changes in the qualitative nature of the game matrix from PD to other competitive games.

There you go. A quantitative analysis provides you with evidence of the dominance of the ethnocentric approach.

Alternatively, one might focus on the dynamics of direct competition between humanitarian and ethnocentric clusters. As suggested by both previous results (Hammond & Axelrod 2006b) and present results, the chief competitor for ethnocentrism is humanitarianism rather than selfishness. Ethnocentrics of one cluster exploit humanitarians of another cluster, benefiting from the latter's cooperation while donating nothing in return. There are thus two candidate hypotheses to explain eventual ethnocentric dominance: the mediation hypothesis that ethnocentrics out-compete free-riders more effectively than humanitarians do, and the direct hypothesis that ethnocentrics exploit humanitarians across cluster frontiers. We test these two hypotheses in Studies 1 and 2.

The second hypothesis turns out to be true.

We are also interested in explaining the lack of success of selfish and traitorous strategies, as well as the differences between the two. As noted, Hammond and Axelrod (2006b) reported the mean proportions of selfish and traitorous strategies across the last 100 of 2000 evolutionary cycles as .08 and .02, respectively. Are free-riders defeated by fitter strategies or are they self-limiting? In a viscous environment, with tags that come to correlate with strategy, one might well focus on the likelihood of interacting with in-group v. out-group members, as well as interaction strategy. Lacking any out-group cooperators to exploit, a spatially-clustered strain of selfish free-riders would be self-limiting. Traitorous agents would have the added disadvantage of being exploited in between-cluster interactions with out-group defectors. Study 2 attempts to tease out these dynamics by examining simpler worlds restricted to only some strategies.

Again and again, selfish and traitorous free riders do **NOT** prosper. Ethnocentrism is evolutionarily stable and outcompetes free riding strategies. Those who have been telling you that free riding is some sort of existential threat to ethnic nepotism are wrong. In fact, I believe they have been intentionally misleading you. Certainly, if they continue to peddle these falsehoods considering these findings, then you can be almost certainly assured that mendacity is involved.

In this study, we examine the possible temporal coincidence between population saturation and the establishment of ethnocentric dominance. Both the mediation and direct hypotheses predict a close temporal coincidence between population saturation and ethnocentric dominance. Both hypotheses also predict that the frequency of humanitarian agents decreases with ethnocentric growth, though the direct hypothesis predicts a direct relation not using the mediating influence of free-riders.

Our methodology is the same as in the original simulation (Hammond & Axelrod 2006b), except that we record strategy frequencies at every evolutionary cycle in 50 worlds and stop at 1000 cycles because solutions are always stable by then. We record results at every evolutionary cycle to provide a more complete picture of evolutionary processes and insights into the determinants of stable evolutionary outcomes.

To examine the unique predictions of each hypothesis, we perform a mediation analysis to determine whether the relation between ethnocentric and humanitarian strategies is mediated by suppression of selfish strategies. The direct hypothesis would be uniquely supported by finding an unmediated negative relation between ethnocentrism and humanitarianism, while the mediation hypothesis would be uniquely supported by finding evidence of such mediation through selfish free-riders.

These results indicate that the decline of humanitarians is due to direct exploitation by ethnocentrics and is not mediated by humanitarian deficiencies in out-competing selfish agents. As the world fills up and clusters of agents collide, ethnocentrism starts to dominate its closest competitor humanitarianism by virtue of ethnocentrics directly exploiting humanitarians across cluster boundaries. Strategies start to separate in frequency, whether ethnocentrics over humanitarians or selfish over traitors, when clusters collide as world population saturates.

Ethnocentrism wins. As population saturates territorial carrying capacity, and as mass migration brings groups into conflicts, ethnocentric populations prosper, humanitarian populations decline, and the selfish and traitorous groups crash and burn.

Most interesting for the mediation and direct hypotheses, however, is the extent to which humanitarians thrive in the absence of ethnocentrism. In simulations without ethnocentrism, humanitarianism dominates in a manner similar to ethnocentrism. This is evident in both three- and two-strategy simulations. Figure 4 shows mean strategy frequencies for three-strategy simulations that disallow either humanitarian (EST) or ethnocentric (HST) strategies, across 10 worlds averaged over the last 100 of 1000 cycles. Humanitarians perform similarly to ethnocentrics here, greatly outperforming both traitorous and selfish agents. A much smaller effect is that ethnocentrics out-compete traitors a bit more than humanitarians do, although this does not diminish the numbers of humanitarians relative to ethnocentrics, or the strong superiority of either humanitarians or ethnocentrics over traitors and selfish agents.

The fact that they can be outcompeted by milksop humanitarians tells you how bad the selfish and traitorous approaches really are. The idea that those failed strategies pose a real threat to ethnic nepotism is proved to be ludicrous.

There is the one anomaly in which traitors out-performed selfish agents in the HST simulation. Figure 6 shows that this is part of a more general trend in which traitorous agents fare significantly better whenever ethnocentrics are absent.

Well, yes, if they are not being exploited by the ethnocentrics that they would grovel to, traitors do better. If they betray their group interests to humanitarians, less harm is done, while betrayal to specifically benefit the selfish individual typically limits the damage to individuals, not entire groups.

The results of these restricted-strategy simulations contradict the predictions of the mediation hypothesis. In contrast to the notion that humanitarians cannot out-compete free-riders, humanitarians do very well against both selfish and traitorous agents. Selfish and traitorous agents limit growth of their own genotypes by not cooperating with them; although Laird (2011) noted circumstances where across-tag cooperation can sustain traitorous agents. Consistent with the direct hypothesis, the chief problem for humanitarians is ethnocentrism.

Thus, White humanitarian impulses were able to thrive until a growing world population, and mass alien immigration, brought ethnocentric non-White populations into the territories of humanitarian White ones.

The relatively poorer performance of traitors in the presence of ethnocentric agents can be explained by agent interaction across cluster boundaries. When traitorous agents of one cluster collide with ethnocentric agents of another, the ethnocentric agents earn outcome b, exploiting cooperating traitors by defecting against them. Just as ethnocentrism is poisonous to humanitarians, it is also poisonous to traitors, who incur a cost of c in such interactions.

Imagine here that the traitors are HBDers and the ethnocentrics are Asians. See how that works?

We find here that individual differences between evolving worlds are characterized mainly by early competition between the two fittest strategies: ethnocentrism and humanitarianism. Ethnocentrism always pulls away from humanitarianism by around cycle 300 as world population reaches its asymptote, while selfish and traitorous strategies never gain much of a foothold.

One can get away with humanitarian approaches in more sparsely populated scenarios, in which populations are more separated, and there is less existential struggle for resources. In the context of a more heavily populated world, with groups in proximity and constant competition, as we have today, humanitarianism is a losing strategy.

Regardless of these early immigration bias effects, in all four of these simulation sets, ethnocentrism dominates by roughly 300 cycles and maintains this dominance to the end, as in our other studies.

** General Discussion*

The mediation analysis in Study 1 and the restricted strategy simulations in Study 2 support the direct hypothesis for ethnocentric dominance over humanitarianism. Across ethno-humanitarian cluster borders, humanitarians cooperate while ethnocentrics do not. This provides a reproductive advantage for border-dwelling ethnocentrics, who receive the benefit of humanitarian cooperation while donating nothing across cluster lines. In terms of the payoffs in Table 1, for such interactions, ethnocentrics increase their RPs by b, while humanitarians decrease their RPs by c. Ethnocentric agents are thus more likely to succeed in competition for empty locations along these borders.

This is what we see in the West today, as ethnocentric non-Whites outcompete more humanitarian Whites for niche spaces as world population saturates and population mobility increases.

The fact that traitorous and selfish genotypes perform just as badly against humanitarians as they do against ethnocentrics, and the lack of any mediation effect of free riding contradict the alternative mediation hypothesis that only ethnocentrics out-compete selfish free-riders. Although ethnocentrics can exploit selfish agents in neighboring clusters, the self-limiting properties of defection against the free-riders' own gene pool tend to diminish this advantage. Under many conditions, there are not enough free-riders to allow this potential ethnocentric advantage to be widely used. Notice that the dominance of ethnocentrism over humanitarianism, and the marginalization of selfish and traitorous strategies, can be explained purely via individual selection, without recourse to group-selection mechanisms.

But of course, group-selection mechanisms can still occur. The bottom line is still that selfish and traitorous strategies are ultimately failures, evolutionary dead ends, AND that ethnocentrism outcompetes humanitarianism (although the latter is still better than the other two alternatives).

Unlike selfish free-riders, traitorous agents have the additional problem of being exploited by the very out-groups they cooperate with. This explains why traitorous genotypes typically do even worse than selfish genotypes, despite the traitors' greater capacity for cooperation.

This is an **EXTREMELY** important point. This is consistent with one of my past arguments against the free riding problem. There, I put the selfish and traitorous approaches, along with free riding outgroup ethnocentrics, under a general free riding umbrella and asked why the critics of EGI and ethnic nepotism always concentrate on the damage done by free riding between members of the same ethny, but ignore cases where outgroups are involved. Free riding that involves outgroups will be more damaging than selfish free riding solely within the ingroup. In any case, ethnocentrism outcompetes all.

Our simulations suggest that very early stochastic bias in favor of either humanitarian or ethnocentric immigrants affects early competition between these two main strategies. Before worlds fill up, most interactions are with an agent's own strain. Because the in-group strategy components of humanitarianism and ethnocentrism are identical, there is little in these early cycles to favor one over the other.

"Own strain" is problematic here. Compared to what? What degree of genetic differentiation is the boundary between own/other? This perhaps may depend on the population density and the types of populations available for comparison. The problem of RPT is instructive here. The environment in which RPT developed, Northwest European populations for the most part encountering and competing only with other Europeans, no longer exists. What may have been adaptively ethnocentric then is now a traitorous strategy of cooperating with genetically distant ethnocentric aliens at the expense of more closely related European peoples. And as this study shows, traitorous strategies do poorly, particularly in the presence of ethnocentric competition. Is this one reason why Northwest Europe (and the Anglosphere) is faring the worst with respect to multiracial replacement and multicultural madness?

Unlike previous simulations (Hammond & Axelrod 2006a, 2006b) that focus on stable evolutionary outcomes, we examine the entire course of evolution. This provides a more complete picture of evolutionary processes, as well as insights into the determinants of stable evolutionary outcomes. Despite eventual ethnocentric dominance under viscous environments and group tags, we found surprisingly strong early competition from humanitarians. In contrast, strategies that fail to cooperate with their own kind (selfish and traitorous) never gained much of a foothold. Examination of the full

evolutionary course also helped to test hypotheses about the eventual ethnocentric dominance. To thrive early in evolution, it is useful for population clusters to support their own kind. Later, as the world fills up, it is useful to exploit the cooperation of neighboring clusters.

Here, "own kind" can mean humans in general.

As mentioned earlier, a relatively high benefit/cost ratio is a natural consequence of social specialization in abundant environments. For example, a healthful tip from your doctor or a free tuneup from a mechanic friend cost little to give, but can yield considerable benefit to the recipient. Interestingly, task specialization is not limited to humans, but can be found in a variety of social animal species, and not just the eusocial insects (Anderson & Franks 2001; Gazda, Connor, Edgar & Cox 2005).

Much of what Frank Salter suggested in *On Genetic Interests* was of a high benefit vs. cost ratio behavior, in contrast to the mendacious who harp on a single sentence about extreme self-sacrifice under theoretical conditions.

Importantly, our decision to study a one-shot PD framework, where agents have no memory of previous interactions, significantly reduces the cognitive assumptions placed on our agents. A number of simulations have demonstrated how cooperation may emerge in an iterated Prisoner's Dilemma framework, where agents remember the outcomes of previous interactions (Axelrod 1997; Fogel 1993; Sandholm & Crites 1996). We opted for Hammond and Axelrod's (2006) memoryless model because we are interested in ethnocentrism in its most elemental form.

The memory-emphasized form of such interactions may allow for some types of cooperation and alliances between ethnocentric populations against a common foe (is this how various non-White groups strategize and ally against Whites?). Also keep in mind that the definition of what is the ethny in question, the ethnocentric group, can vary upon context and the level of analysis. Ethnic group? Race? What?

The idea of cooperation based on memory can serve to allow for closely related groups, each practicing ethnocentrism, to come together as one unified ethnocentric group, opposed to more genetically distant constellations of ethnocentrics. This would include different European ethnic groups coming together to form an ethnocentric Pan-European entity. But the cooperation must be genuine; betrayal and selfish/traitorous behavior will be remembered by us all.

A last point is that we can see how both the Leftists and HBDers have been **LYING** to you on this subject. That the Left does should not surprise you and their motives should be obvious, but what about HBD? You see, ethnocentrism and the pursuit of EGI by Whites threatens the status of Jews and Asians in the West; thus, HBD as a political movement, aimed at privileging Jewish and Asian interests and forming a Jeurasian community along with Nordics (who would be second class Outer Party members in this scenario), must delegitimize the ideas of ethnocentrism and EGI via unmitigated mendacity. Among Whites, HBD is an example of a traitorous strategy that fails. Don't get sucked into that loser's game.

Also see this:
https://eginotes.wordpress.com/2023/09/10/more-on-ethnocentrism/

Kaufmann
See these posts on Kaufmann and his work:

https://eginotes.wordpress.com/2019/10/05/mudshift-eric-kaufmann-and-the-question-of-genocide/

https://eginotes.wordpress.com/2019/12/16/mudshift-part-ii/

Free Speech

A free speech primer:
https://eginotes.wordpress.com/2015/01/27/a-free-speech-primer/

Long time readers know that I am very interested in issues of free speech, and strongly oppose "speech laws" such as exist in Europe, and particularly abhor the hypocrisy of the high priests of democracy pontificating about "freedom" as they restrict the most basic freedoms to support regimes of totalitarian multiculturalism and multiracialism. I recently read where Jews are pushing for yet MORE speech restriction in Europe, which is remarkable, since free speech there is already outlawed and I'm not quite sure what more can be done, unless they want to make it illegal for a European to refuse to grovel in the dirt when a Jew walks by. Regardless, I want to summarize some arguments against speech restriction; I see this as important, and I hope that champions of free expression, particularly in Europe, read this and utilize whatever arguments here that they find useful.

General statement of principle: You cannot criminalize dissident opinions and call that tolerance; you cannot restrict the right to expression and call that freedom. It's very easy to make clichéd statements such as "there can be no tolerance for intolerance," but who is it who decides what "intolerance" is? Those in power can very easily eliminate their opposition by labeling opposing viewpoints as "intolerance" and "hate;" thus, legitimate expressions of sociopolitical opinion and of genuine interest become outlawed. That is not democratic, it is not tolerant, and it is not freedom, it is a blueprint for totalitarianism. In a fully functioning democracy, you cannot draw a line around topics that constitute some of the most crucial issues that face a nation (e.g., the future demographic and cultural makeup of that nation) and declare that certain viewpoints on these fundamental issues are beyond the pale. You cannot expect members of the national community to accept the legitimacy of decisions about these issues when those members have been excluded from the discussion. Any decisions made without open debate and consideration of the full spectrum of viewpoints are completely illegitimate from the standpoint of any honestly democratic state. And this goes beyond politics; one cannot have open and honest scholarship when it is actually illegal to question details about particular historical events. This is madness, it is a turn to the dark ages; it is a total and complete disgrace, it is the modern equivalent of burning witches and heretics at the stake.

Some specific issues:

The "fire" argument. An over-used argument is that restriction on speech has always existed, and the analogy of "you can't yell fire in a crowded movie theater" is usually invoked. I agree that is morally objectionable to maliciously yell "fire" when you know that such a fire does not exist. However, it is even more morally objectionable to NOT yell fire when there is evidence that a fire really exists, when you see the flames and smell the smoke. Most objectionable of all would be laws that prevent people from warning others about the existence of fires, laws that prefer to see the innocent burn rather than have them properly warned. Given that there are legitimate reasons (whether you agree or not) for people to view immigration, multiracialism, diversity, etc. as dire threats to the native population, equivalent to a "fire," it is therefore morally objectionable to prevent these people from bringing these threats to the attention of their fellow citizens.

The "fighting words" argument. We are told that "fighting words," speech that could incite violence, have always been prohibited; thus, the analogy is made to whatever opinions those in power want to suppress. Besides the danger of having those in power having the authority to outlaw speech that threatens their own power and authority, there are three basic problems with the "fighting words" argument. First, who decides? What should be the definition of "fighting words?" After all, what one person believes is a mild and rational statement could be viewed by someone else as outrageous and justification for violence. In Europe today, adherents of a particular non-European religion have been killing cartoonists because they view satire against their beliefs as "fighting words." Yet, most Europeans, including those on the Left, find nothing objectionable about the satire. Who's right? Who's wrong? Why? Truth be told, virtually any statement could be found objectionable and offensive by someone; therefore the "fighting words" argument potentially holds any opinion, any comment, any belief hostage to the objections of anyone in the community. Second, we have hypocrisy. It is mysterious indeed that the System seems to only find Rightist memes to be "fighting words, and never those of the Left. Indeed, when the Left heaps the most vile abuse on the West and its traditions, that is simply "protected free expression," but when the Right defends those traditions, then those are "fighting words." Thus, the problem of hypocrisy and that of definition go hand-in-hand. Third, there is the problem of self-contradiction. Indeed, there are many who would label the very idea of speech restriction itself as "fighting words." Therefore, support for speech restriction should itself be….restricted?

Then we have the mindless chants of "racism is not an opinion, it is a crime." Very well. Can we extend that theme to other memes? Anti-religiousness is not an opinion, it is a crime. Support for abortion is not an opinion, it is a crime. Criticism of Europe and the West is not an opinion, it is a crime. Marxism is not an opinion, it is a crime. Mass immigration is not a policy, it is a crime. Homosexuality is not a lifestyle, it is a crime. Oh dear, it seems like we do have a problem now, don't we?

Getting back to "racism" – racism is at its most basic simply freedom of association writ large. It is a perfectly normal human reaction to racial differences. Criminalizing racism is criminalizing human nature. It is the equivalent of the government telling you who you should have as friends, who you should marry, this is the most overt totalitarianism, it is outright madness for any state claiming to represent "democracy." This is thought control at its most Orwellian.

Legitimacy: getting back to a theme noted in the general statement of principle: decisions made in the name of the people have legitimacy only so far as that the people – ALL of them – are allowed to express their opinions on the subject, freely debate it, and be allowed to protest what they object to about that subject. If the multiculturalists want "bigots" to accept the verdict of elections that impose multiracialism, then those "bigots" must be allowed to freely contest that election, speak their minds, and have their opinion included in the mix. Individuals disenfranchised from the process will not accept the legitimacy of the outcome of the process. Given the growing support for the "far-Right" in Europe, the numbers of people so disenfranchised will become an increasingly large fraction of the population, making democracy untenable. You end up with ludicrous scenarios such as a political party in Greece being the third largest political force, while its leadership languishes in jail for expressing the same opinions that are winning them votes. We have the bizarre scenario throughout Europe of popular political parties being banned, and the mainstream right and left joining forces to exclude from power nationalists who are supported by a sizable fraction of the nation's population.

And this goes beyond politics. Why is the Left so afraid of having their ideas debated? Why are they afraid of a free marketplace of ideas? If they are confident they are right, and the Right is wrong, why are they so intent on making sure the Right is muzzled and far-Right ideas never see the light of day? The basic ideas and memes of a society, as well as the products of academic scholarship, have merit

and legitimacy only to the extent that they are freely discussed, debated, refuted or defended, and proofed for logical rigor and consistency with known facts. Speech restrictions dispense with the Western idea of free thought and bring us to the dark ages of rigid dogma. Intellectuals today sneer at the "close-mindedness of the past" – Socrates and the hemlock, the martyrdom of Bruno, the persecution of Galileo, and the Salem witch trials, but they behave exactly the same. They are unable to see that they have become in the present that which they mock from the past.

See this essay on the topic:
https://eginotes.wordpress.com/2018/10/01/yelling-fire-in-that-theater/

Proponents of hate speech laws often like to make the analogy of comparing so-called "hate speech" to "yelling fire in a crowded movie theater." Putting aside the obvious riposte as to who it is who is going to determine what "hate speech" is or is not, how these determinations will not be biased, and how these determinations would not simply be used to silence dissidents by labelling any unwelcome expressions as "hate," let us look at this more fundamentally, and make the assumption that by "hate speech" the censors refer to pro-White, racial nationalist, ethnic nationalist, race realist, immigration restriction, EGI, racial preservationist, etc. memes and expressions.

Two points:

First, the analogy is false because yelling "fire" (when there isn't one, we presume) in a crowded movie theater is an act of memetic vandalism without any legitimate social or political content. What could be such legitimate content? That someone opposes the idea of movies? That they oppose the particular movie being shown? There are other ways of expressing such views without committing a malicious act specifically designed to cause harm without any underlying intent of sociopolitical messaging. On the other hand, dissident expressions about the System's anti-White racial policies have great social and political content. In fact, the entirety of such expression is social and political content. Protesting alien immigration, determining the future demographic nature of nations – this is the very essence, the fundamental core, of social and political content; as evolved beings, as humans, what could be more important than who does, and does not, populate our nations?

It is therefore unreasonable to equate reasoned discussion of controversial issues on race and immigration (or anything else of significant social and political content) with content-free verbal vandalism such as "yelling fire." Note that there is also a difference between incitement to violence and reasonable dissident speech. The former is already illegal, as it is solicitation to commit battery, homicide, etc., while the latter is clearly of a different nature. Remember that all the SJW HR directors like to tell us that "offensive behaviors in the workplace" are those that "any reasonable person" would find offensive. The same applies here. Reasonable people would (or should) agree that pointing at "X" and yelling "Kill him! Kill X!" is incitement to violence; while asserting that the presence of X in our society is harmful, and pointing out why this is so, is not. One riposte to that could of course be: who defines a "reasonable person?" Very well, if you want to go down that "rabbit hole," then please start with your local SJW HR director. Ask them. Further, if we live in a "democracy," assuming that all adult citizens are reasonable enough to vote, then we hope that they are reasonable and can understand the argument distinguishing political commentary from incitement to violence. Another sophistic riposte is to assert that the mere act of explaining why "X" is harmful would lead to violence against "X" and thus is "incitement." Let's consider the implications of that reasoning. Thus, SJWs who criticize "racists" are guilty of incitement to violence (actually, in this case they DO in fact openly incite violence, but let's make believe they merely criticize). Those who warn against "global warming" are inciting violence against gas station owners and coal miners. Those who rail against the obesity epidemic are inciting violence against the overweight and against workers at fast food restaurants. Those who complain

about the opioid epidemic are inciting violence against doctors and pharmaceutical companies. No. Mere criticism about harm cannot be construed as incitement of violence against those who may be directly or indirectly responsible for that harm. We have a right to identify harm done to us and to identify who is doing it. We have the right to identify threats so we can defend ourselves, which can be done in a variety of ways, including non-violent ways, and thus it is not "incitement to violence."

Second, let's flip the analogy. Let's assume that there really IS a fire in the movie theater. You notice it starting, but you just quietly leave without telling anyone and everyone else in the movie theater dies. Not yelling fire when there really is one is just as bad – worse – than yelling fire when such does not exist. If the problems of race and immigration pose real dangers, then we have an obligation to speak out about these issues. Yes, speak out responsibly, but speak out. To restrain such speech is to prevent people from being warned about threats to themselves, their people, and their nation. That is immoral and violates the most basic human right of self-defense (including group self-defense) and self-protection.

Another essay on this topic:
https://eginotes.wordpress.com/2022/12/03/yelling-fire-redux/

I've said it before, and I'll say it again here. The "yelling fire in a movie theater" paradigm for justifying restrictions on free speech fails for two reasons. First, yelling "fire" when no such fire exists is nothing more or less than malicious verbal vandalism; that speech has no real political content, no social commentary, no underlying contextual meaning. On the other hand, commenting on race and culture, expressing opinions on the demographic future of your nation, opposing immigration and integration, and/or commenting on any number of controversial issues is in fact all about political content and social commentary, is full of deep meaning for society, and constitutes opinions that can shape the opinions of others and that absolutely must be read and heard. That is the entire meaning of free speech, and you cannot have free speech while restricting legitimate political and social commentary; such commentary is not meaningless verbal vandalism.

Second, what happens if there really is a fire in the movie theater? Why do we always assume the yelling of "fire" is malicious? If there really is a fire, shouldn't we want people to yell and yell loudly? If people perceive controversial political and social issues as "fires" threatening their society, then they must have the right to yell and warn others; indeed, they have a social duty to do so, and any who would prevent them from doing so potentially puts that society in danger.

Also see:
https://eginotes.wordpress.com/2019/06/09/white-nationalism-free-speech-and-legitimacy/

An excerpt from that post:

And we must remember that the concerns of White nationalists are real; in fact, not only are they real, but they are the most important concerns of all, dealing as they do with the ultimate interests of national existence and genetic continuity. Whites are in demographic and cultural eclipse, and will become minorities even in their historic European homelands. The United Nations openly advocates "replacement migration" targeting White nations (while Whites are told, at the same time, that any mention of that is "conspiracy theories"). Whites are the only people on Earth not allowed to organize on the basis of racial self-interest; indeed, in majority White nations this expression of racial self-interest is either already criminalized or subject to social pricing (that is not good enough, it seems for the American Left, as they are now pushing for criminalization). How is this repression consistent with legitimacy? Obvious, it is not. The System simply has no effective argument against the basic premises

of White nationalism; therefore, it must use coercion. However, as argued above, political coercion in the context of "democracy" is illegitimate and will erode the basis for peoples' willingness to invest in the collective good.

Finally, I have to note that one major reason why White nationalism has reached such a sorry state of powerlessness and repression is the utter failure of its leadership. The inept affirmative action leadership coupled to defective followers have squandered endless opportunities, and smeared White nationalism with the stench of failure – made more laughable by the endless cries of some of them that we are "moving to victory,"

And some of the leadership have no sensible understanding of the animating mindset of the censors. For example, it is hard for me to express in words how absolutely foolish Richard Spencer is being here.

How naive can you be to actually believe the System will ever definitively and carefully – much less permanently – clearly state speech codes that can then be worked around. Let me tell you the obvious – the only speech they want from WNs is silence. No matter how you try and get around their speech codes, they'll just keep on changing them to justify censoring you. They will forbid more and more words, and once that becomes untenable, they'll just forbid "tones" and "implications" – all decided upon arbitrarily to achieve their political goals. It'll be the race of the Red Queen and you can never win – it's the gatekeepers of access who will have the power to determine what is acceptable or not. Once there are speech codes that are accepted as a part of society, nothing stops those codes from being constantly fine-tuned to silence opposition.

The only speech code that you can "work around" is NO speech code. You need either a platform that cannot be or will not be censored and/or an extension of "protected class" to include sociopolitical beliefs – with the former being more realistic than the latter. The idea that the System is going to finalize a set of speech codes that would enable anything other than mild civic nationalism (if even that) is absurd. Of course, Spencer may claim he is only talking in theory, but advocating for speech codes in theory (however unrealistic) is not anything anyone on our side should be doing.

The future looks grim and I have no easy answers. But I do know that asking for a more snug fit for our memetic straightjacket is not the answer. This is not an athletic contest between gentlemen, with both sides playing by the rules. The System will continue trying to change the rules in the middle of the game in order to win. The only weakness they have is that the game has spectators, the White masses, and while these are mostly inert, they are not all completely inert. The System's ability to "cheat" is constrained by their need to appear to be playing fair, to trick the rubes into believing the "free democratic America" still exists. Thus gives our side some room to maneuver. Begging for better defined constraints is not the direction our maneuver should be going.

Sallis' Law

https://eginotes.wordpress.com/2021/11/13/sallis-law-once-again/

In general:

Any "movement" discussion, if it goes on long enough, will inevitably make negative comments about Southern (and/or Eastern) Europeans, particularly Italians, and even more particularly about Southern Italians/Sicilians.

More specifically:

Any "movement" discussion about Southern (and/or Eastern) Europeans, particularly Italians, and even more particularly about Southern Italians/Sicilians, or anything at all to do with Southern (and/or Eastern) Europe, in the past, present, and/or future, if it goes on long enough, will inevitably make negative comments about those groups/regions, including, but not limited to, comments about racial admixture, low IQ, etc.

A variant:

Any "movement" discussion, if it goes on long enough, will inevitably devolve into Nordicism, Anglocentrism, Germanocentrism, and/or ethnic fetishism.

Jews

https://eginotes.wordpress.com/2024/03/09/jewish-identity-and-odds-and-ends/
https://eginotes.wordpress.com/2023/12/20/wdr35-more-jewish-pca/

The major issue is that Jews are a distinct people from Europeans with different interests and they are aware of these differences of identity and of interests. Inevitably, Jews champion ideas, memes, and paradigms that are destructive to White racial interests. This applies to Jews in the Dissident Right. Thus, we have observed Jews promote the idea of a "White separatist state" that not only would include Jews but also "Asians and others" – a multiracial 'White separatist state" as a forerunner to the current WN 3.0 disaster. We have observed Jews promote the Jewish/Asian supremacist HBD cult and the divisive idea of "IQ nationalism," we see Jews promoting the idea of "the racial status quo," we see all the time the promotion of intra-White division and opposition to White unity. We see Jews promoting the *Whiteshift* agenda of extending "Whiteness" to include the racially mixed and other non-Whites. We see Jews telling us that identity politics are bad while they remain obsessed about supporting Israel and opposing "anti-Semitism."

When have you have observed Jews, even in the Dissident Right, supporting the idea of Pan-European White nationalism and White unity? They do not. And do not ascribe all of that to fears about "anti-Semitism." I have not observed Jews come forward and say, "As long as Jews are considered White, I support Pan-European White unity." No, they have an innate fear and hatred of White unity, and they have an innate tropism toward promoting White division, prompting aracial paradigms, and promoting diversity even within the ideal of White separatism. They simply cannot be trusted, they will always be a subversive element within our ranks.

About the System

People may ask – if White nationalists are correct why doesn't the System understand the destructiveness of multiracialism? Of course, non-White elements of the System pursue their own racial and ethnic agendas. There are White "True Believers" in "diversity" who are "Useful Idiots." Some System elements are just power-hungry and money-hungry sociopaths. Some may misinterpret trends. However, I believe that there is a faction that knows that the White nationalists are essentially correct and that the System is inevitably headed to degeneration. However, they believe that the cost of correcting these trends is not worth the price to be paid. They believe that correcting the trends would result in great societal upheaval, a loss of power for current elites (including themselves), possible retribution against current elites, and a rapid loss of great power status for the USA (with respect to the System in America). They may believe that the social upheaval may result in bloody civil war. Again,

they just do not want to pay the price to create a more stable society for future generations; they are thinking of the present and they are thinking of themselves and of the other elites. Therefore, they would rather manage the decline, and “punt” these existential problems forward for future generations to deal with. White nationalists on the other hand, believe that the cost of not solving the problem is greater than the cost of solving it; they do not want to curse future generations of Whites with the growing problems, and want to solve the problems as soon as possible. Of course, it is possible that the System will win, but if they do, the win is temporary; eventually the bill will come due and the White nationalists will have been proven to have been correct.